

COMMENTARY ON THE CREED OF AṬ-ṬAḤĀWĪ

BY

IBN ABĪ AL -'IZZ

SHARH AL -'AQIDAH AT - ṬAḤĀWIYYAH

TRANSLATED BY
MUHAMMAD 'ABDUL-HAQQ ANSARI

KINGDOM OF SAUDI ARABIA
Ministry of Higher Education
Al-Imam Muhammad ibn Saud Islamic University
Deanery of Academic Research

COMMENTARY ON THE CREED OF AṬ-ṬAḤĀWĪ BY IBN ABĪ AL -'IZZ

SHARH AL -'AQIDAH AT - ṬAḤĀWIYYAH

TRANSLATED BY
MUHAMMAD 'ABDUL-HAQQ ANSARI

AL-IMAM MUHAMMAD IBN SA'UD ISLAMIC UNIVERSITY
IMADAT AL-BAHTH AL-'ILMI
RIYADH, SAUDI ARABIA
INSTITUTE OF ISLAMIC AND ARABIC SCIENCES IN AMERICA
1421 A.H.-2000 C.E.

IN THE NAME OF ALLAH
THE COMPASSIONATE THE MERCIFUL

TABLE OF CONTENTS

in sleep for three hundred solar years, or three hundred nine lunar years, He said, "Thus did We make their case known to the people, that they might know that the promise of Allah is true and that there can be no doubt about the Hour of Judgment" [18:21].

Those who believe that bodies are formed of atoms find it difficult to account for the resurrection. They are of two views. Some say that these atoms are first destroyed and then retrieved; others say that they are first scattered and then collected. The objection that has been raised against them is that, suppose a man is eaten by an animal, and that animal is eaten by another man, it means that if the atomic particles of the latter are retrieved those of the former cannot be. Another objection is that since man dissipates and re-forms continuously, which atoms of his will be retrieved, those that constituted him when he died? If the answer is in the affirmative, it will mean that the resurrected person will be a weak person, which conflicts with the texts. But if they are some other atoms, then which others? For every conglomeration of theirs can be a candidate and there is no way to choose one and reject the other. Some people say that in every human being there is a part which does not decompose, and in case he is eaten up by an animal that part does not pass on into it. But this is wrong. Everybody knows that the whole of a man decomposes and nothing survives. Since the efforts to explain resurrection on the hypothesis that bodies are formed of atoms miserably fails, some philosophers deny the resurrection of the body altogether.

The view which the Elders and all reasonable beings have held on this issue is that bodies constantly change from one state to another, and in the end mix into the earth. It is out of this earth that Allah will create man again. As in the first creation, he passed through various stages – from sperm to a leech-like clot, then a lump of meat, then bones and flesh, and finally complete man – in the same way he will be created the second time. When all his body disintegrates and nothing remains, except the coccyx of the tailbone, Allah will create him out of it again. In the *Ṣaḥīḥ* collections it is confirmed that the Prophet (peace be on him) said, "Every part of man disintegrates except the coccyx of the tailbone. From it he was created first, and from it he will be reconstructed."[520] He (peace be on him) is also reported to have said, "The sky will pour down

---

[520]Al-Bukhārī, 4814, 4935; Muslim 2955, 142; Abū Dāwūd, *As-Sunnah*, 4743; An-Nasā'ī, 4:111-112; Aḥmad, 2:322, 428, 499; Ibn Mājah, *Az-Zuhd*, 4226.

water like human semen, and people will grow from the graves like vegetables."[521]

This means that the first and the second creations are two tokens of a type similar in some respects and different in others. Resurrection is like the first creation, except that its requisites are different. Man will be recreated from the material into which every part of his being except the coccyx of his tail disintegrates. This will not, however, affect his identity, just as it does not affect the identity of a person when he is a child and then an old man changing in the process all the while, or the identity of a plant if it is a sapling and then a full-blown tree. However, the second life will be different from the first. In Paradise particularly, men will be as tall as their first father, Adam, sixty cubits tall, as is recorded in the two *Ṣaḥīḥs*.[522] Some narrations mention their girth as seven spans. They will be living there forever, safe, without any suffering, unlike their lives here which are filled with displeasures.

As for the recompensing of deeds, Allah has said, "He is the Master of the Day of Judgment (*Yawm ad-Dīn*)" [1:3], and, "On that Day Allah will pay them back all their just deeds, and they will realize that Allah is the (very) Truth that makes all things manifest" [24:25]. *Dīn* means recompense or retribution. People say, "*kamā tadīn tudān*," (as you judge others so are you judged). Allah has also said, "as a recompense for their deeds" [32:17, 46:14, 56:24]; "as a fitting recompense" [78:26]; "Those who do good will have ten times as much to their credit; those who do evil will only be recompensed according to their evil. No wrong will be done unto them" [6:160]; "If any do good, good will accrue to them therefrom; and they will be secure from terror that Day. And if any do evil, their faces will be thrown headlong into the Fire. Do you receive a reward other than what you have earned by your deeds?" [27:89-90]; "If someone does good, the reward to him is better than his deed; but if someone does evil the evildoers are only punished (to the extent) of their deeds" [28:84], and so on.

Abū Dharr reported that the Prophet (peace be on him) narrated from Allah, "My servants! These are only your deeds that I count for you and will recompense in full. If you find it good you should be grateful to Allah; but if you find it otherwise, you should blame

---

[521]Part of a long *ḥadīth*, Aṭ-Ṭabarānī, *Al-Kabīr*, 9761; Al-Ḥakīm, *Al-Mustadrak*, 4:598-600. But the chain of the *ḥadīth* is broken. See Al-Haythamī, *Majmū' az-Zawā'id*, vol. 10, pp. 329-330. Al-Albānī has declared it weak.

[522]Al-Bukhārī, 3326, 6227; Muslim, 2841.

none but yourselves."[523] We will return, God willing, to this point shortly.

The author states, "We believe in resurrection after death and in recompense of deeds on the Day of Judgment, the reading of the books and the reward and punishment for deeds." (These have all been mentioned by Allah in the Qur'ān.) Allah says, "On that Day will the (great) Event come to pass, and the sky will be rent asunder, for it will that Day be flimsy, and the angels will be on its sides, and eight will that Day bear the Throne of your Lord above them. That Day will you be brought to Judgment: not an act of yours that you hide will be hidden" [69:15-18]. "Mankind! Verily you are toiling on towards your Lord – painfully toiling – but you will meet Him.

Then, whoever is given his record in his right hand, soon will his account be taken by an easy reckoning, and he will turn to his people rejoicing. But whoever is given his record behind his back, soon will he cry for perdition, but he will enter a blazing Fire. Truly, did he go about among his people rejoicing! Truly did he think that he would not have to return to us! Nay, nay, for his Lord was ever watchful of him" [84:6-15]. "And they will be marshaled before your Lord in ranks (with the announcement), 'Now have you come to Us (bare) as We created you first.' And the book (of deeds) will be placed before you; and you will see the sinful in great terror because of what is (recorded) therein. They will say: 'Ah! woe to us! What a book is this! It leaves out nothing small or great, but takes account thereof!' They will find all that they did placed before them. And not one will your Lord treat with injustice" [18:48-49]. "One day the earth will be changed to a different earth, and so will be the heavens, and (men) will be marshalled forth before Allah, the One, the Irresistible.

And you will see the sinners that day bound together in fetters, their garments of liquid pitch and their faces covered with Fire, that Allah may requite each soul according to its deserts, and verily Allah is swift in calling to account" [14:48-50]. "Raised high above ranks, He is the Lord of the Throne. By His command does He send the spirit (of inspiration) to any of His servants He pleases, that it may warn (men) of the Day whereon they will (all) come forth. Not a single thing concerning them is hidden from Allah. Whose will be the dominion that Day? That of Allah, the One, the Irresistible! That Day will every soul be requited for what it earned; no injustice will there be that Day, for Allah is swift in taking account" [40:15-19]. "And fear the Day when you will be brought back to Allah. Then

---

[523]Muslim, *Al-Birr wa aṣ-Ṣalāḥ*, 2577, mentioned earlier.

will every soul be paid what it earned, and none will be dealt with unjustly" [2:281].

Al-Bukhārī has recorded in his *Ṣaḥīḥ* a *ḥadīth* reported by 'Ā'ishah that the Prophet (peace be on him) said, "On the Day of Judgment, whoever is called to account is doomed." She said, "Messenger of Allah, has Allah not said, 'Then whoever is given his record in his right hand, soon will his account be taken by an easy reckoning (84:7-8]?" the Prophet said, "This will be only a presentation of the deeds (*'arḍ*). But whoever is questioned in detail on the Day of Judgment will be punished."[524] That is, if anyone's account is scrutinized he will be punished, and rightly so. However, Allah may forgive and pardon. We will return to this point later, God willing.

There is another *ḥadīth* in the *Ṣaḥīḥ* in which the Prophet (peace be on him) said, "People will be stupefied on the Day of Resurrection. I will be the first to regain consciousness. Lo and behold! Moses will be there, holding the leg of the Throne. I will not know whether he regained consciousness before me or whether he was not stunned because he had already suffered that experience at Mount Sinai."[525] This will happen when Allah comes for judgment. The earth will be illuminated with His light and people will be stunned.

Someone might ask, "What then do you say about the *ḥadīth* that "the people will be stupefied on the Day of Resurrection. I will be the first one to come out of the earth. I will find Moses holding on to the legs of the Throne?"[526]

It is said that this is definitely how the *ḥadīth* has been narrated, and that is the source of the problem. But what happened is that the narrator combined together the wordings of two *aḥādīth*. One *ḥadīth* is, "People will be in a stupor on the day of Resurrection and I will be the first to regain my consciousness," as was stated earlier, and the second states, "I will be the first one to be brought out of the earth on the Day of Resurrection." the narrator combined these two *aḥādīth*. This was pointed out by Abū Al-Ḥajāj Al-Mizzī, followed by Sheikh Shams ad-Dīn Ibn Al-Qayyīm and our Sheikh 'Imad ad-Dīn Ibn Kathīr, may Allah have mercy on them.

Similarly some of the narrators were confused. It states, "I will not know if he regained consciousness before me or if he was from

---

[524]Al-Bukhārī, 103, 4939, 6536, 6537; Muslim, *Al-Jannah*, 2876; Abū Dāwūd, *Al-Janā'iz*, 3093; At-Tirmidhī, *Tafsīr*, 3334; Aḥmad, 6:47, 91, 108, 127.
[525]Discussed earlier; it is authentic.
[526]Al-Bukhārī, 2412, 3298, 4638, 6916, 7427; Muslim, 2374.

those exempted by Allah." the correct version that the narrators report is the first one mentioned earlier. It has the correct meaning because the stupefying will occur when Allah comes to His servants for Judgment. If Moses does not fall into a stupor with them, it will be because he had already done so when Allah exposed His grandeur to the mountain and caused it to be crushed. That stupor when Allah displayed His grandeur was in lieu of the stupor that people fall into at Allah's grandeur on the Day of Judgment. Consider that very important meaning and do not neglect it.[527]

Imām Aḥmad, At-Tirmidhī and Abū Bakr Ibn Abī Ad-Dunyā have reported from Al-Ḥassan that Abū Mūsā Al-Ash'arī heard the Prophet (peace be on him) say, "On the Day of Judgment there will be three presentations. In two of them, people will offer arguments and excuses, and in the third they will go through their records. Whoever is given his record in his right hand, his account will be taken in an easy reckoning, and he will be sent to Paradise. But whoever is given his record in his left hand will be sent to the Fire."[528]

Ibn Abī Ad-Dunyā records the following lines of poetry from Ibn Al-Mubārak on this point:

> When the open records fly to the hands,
> they have the secrets and are looked at.
> How can you be heedless when the news is happening, and
> very soon; you do not know what will happen.
> Whether in Paradise and victory without end,
> Or Hell, and it will leave nothing (without burning it).
> It will take them down sometimes and raise them.
> Seeking to leave its sadness, they will be struck down.
> Their crying will be endless, their petition not treated kindly.
> Polite speech and their fear will never help.
> The knowing must benefit from his knowledge ere he dies.
> Some in the Fire have asked to return (to do good deeds)
> but they will not be returned.

---

[527]Al-Albānī points out that there is no need for the explanation given by the commentator. The second stupor refers to the stupor that occurs at resurrection, which is mentioned in the verse, and it is not the stupor that occurs when Allah appears for judgment. Therefore, there is actually nothing wrong with the way the *ḥadīth* appears in Al-Bukhārī and Muslim.

[528]At-Tirmidhī, *Ṣifat al-Jannah*, 2427; Ibn Mājah, *Az-Zuhd*, 4277, Aḥmad, 4:414. At-Tirmidhī has observed that Al-Ḥassan Al-Baṣrī, who narrated the *ḥadīth* from Abū Mūsa Al-Ash'arī, did not meet Abū Mūsā. The *ḥadīth* is weak.

We believe in the *Ṣirāṭ*. The *Ṣirāṭ* is a bridge over Hell. When people leave the place where they are to be assembled, they will come to a dark region beside the Bridge. 'Ā'ishah said that the Messenger (peace be on him) was asked where people will be when the earth and the heavens are changed into different earth and heavens. He said, "They will be in darkness beside the Bridge."[529] At that time the hypocrites will be separated from the Believers, who will go ahead and leave them behind. A wall will be placed between them that will stop them from reaching them.

Al-Bayhaqī has recorded a *ḥadīth* reported by Masrūq from 'Abdullah that the Prophet (peace be on him) said, "Allah will gather people on the Day of Judgment... Their light will shine more or less brilliantly according to their deeds, some lights will expand like a mountain, and some even more. Some people will have their lights in their right hands as big as a date palm, and some will have a comparatively small light. The smallest light will be a light on the big toe of someone's foot that will be flickering on and off. When it shines he will walk, but when it goes off he will stop. He will pass along with others across the Bridge, which will be as sharp as a sword and very slippery. They will be asked to walk across according to their light. Some of them will pass over it like a shooting star and some like a wind; some will cross it in the twinkling of an eye, and some will run across it, each according to his deeds.

"When one that has a light on the big toe of his foot crosses the Bridge, sometimes one of his hands will quiver and he will try to balance with the other, and sometimes one of his feet will stagger and he will try to hold himself up with the other. He will not be able to save his sides from the flames of the Fire. In the end, however, they will all be saved, and loudly they will shout, 'Praise be to Allah Who has saved us from you (the Fire) after it was shown to us. Indeed, He has done for us a favor that He had done for none else.'"[530]

The scholars differ as to the meaning of the verse, "There is not one of you but will approach it" [19:71]. The strongest and most transparent opinion is that it refers to passing over the Bridge. Allah then says, "Then We will rescue those who kept from evil, and leave the evildoers crouching there" [19:72]. In the *Ṣaḥīḥ*, it is recorded that the Messenger of Allah (peace be on him) said, "By

---

[529]Part of a long *ḥadīth*, Muslim, Al-Ḥayḍ, 315.

[530]Al-Ḥakīm, *Al-Mustadrak*, 2:376-377, and its chain is good. See also Aṭ-Ṭabarānī, *Al-Kabīr*, 9763.

the One in Whose hand is my soul, the Fire will not touch any of the people who gave the pledge of allegiance under the tree." Ḥafṣah asked him, "Messenger of Allah, didn't Allah say, 'There is not one of you but will approach it'?" He said, "But didn't you hear Him say, 'Then We will rescue those who kept from evil, and leave the evildoers crouching there'?"[531]

The Prophet (peace be on him), therefore, is saying that approaching the Fire does not mean entering it. Being saved from evil does not imply that one is touched by it. It does, though, imply meeting its causes. For example, if someone seeks his enemy to kill him but is not able to do so, one says, "Allah saved him from him." In that fashion, Allah says, "And when Our commandment came to pass We saved Hūd" [11:58]; "So when Our commandment came to pass, We saved Ṣāliḥ" [11:66]; and, "And when Our commandment came to pass, We saved Shu'ayb" [11:94]. The punishment did not touch any of them but it afflicted others. If it were not for Allah bestowing on them the means of being saved, they would have been afflicted with what the others were afflicted with.

The same is true for passing over the Hell-fire. They will pass over it on the Bridge and Allah will then save those who were pious and will leave the evildoers there crouching. In the *ḥadīth* just mentioned, the Prophet (peace be on him) explained that the "approaching" refers to passing over the Hell-fire on the Bridge.

Al-Ḥāfiẓ Abū Naṣr Al-Wa'ilī recorded on the authority of Abū Hurayrah that the Messenger of Allah (peace be on him) said, "Teach the people my Sunnah even if they dislike it. If you wish not to stay on the Bridge even for the blinking of an eye, do not invent anything in the religion according to your opinion." Al-Qurṭubī mentioned this *ḥadīth* in *At-Tadhkirah*.[532]

Abū Bakr Aḥmad Ibn Salmān Al-Najjād recorded from Ya'la Ibn Munīyyah that the Messenger of Allah (peace be on him) said, "The Fire will say to a Believer on the Day of Resurrection, 'Pass over, Believer; your light extinguishes my flames.'"[533]

As for the Balance (*Mizān*), we believe in the Balance. Allah has referred to it in various verses of the Qur'ān, for example, "We will set up scales (*mawāzīn*) of justice for the Day of Judgment, so that not a soul will be dealt with unjustly in the least. And if there be (no more than) the weight of a mustard seed, We will bring it (to

---

[531]Muslim, 2496, Aḥmad, 6:285, 326.

[532]Al-Albānī has stated that this *ḥadīth* is a fabrication.

[533]Abū Nu'aym, Al-Ḥilya, 9:329; Aṭ-Ṭabarānī, *Al-Kabīr*, 22:668. It is a weak *ḥadīth*.

account). And enough are We to take account" [21:47]; and, "Then those whose balance (of good deeds) is heavy will attain salvation, but those whose balance is light will be those who have lost their souls; in Hell will they abide" [23:102-103].

Al-Qurṭubī has said that scholars think that when the reckoning is finished, deeds will be put in the Balance. Since weighing is meant for determining reward or punishment, it will take place after the reckoning.[534] The reckoning will be for determining deeds, and the weighing will be for determining the value of the deeds so that the reward or penalty may be fixed. The word mawāzīn in verse 21:47 quoted above is plural, meaning that there will be a number of balances there. It may also mean that there will be different kinds of balances for weighing different kinds of deeds. True knowledge, however, is with Allah.

There are many *aḥādīth* on the subject that make it quite clear that the Balance will have two scales visible to the eyes. Imām Aḥmad has recorded a *ḥadīth* transmitted by Abū 'Abdur-Raḥmān Al-Ḥubulī, from 'Abdullah Ibn 'Amr, that the Prophet (peace be on him) said, "Allah will pick out a person from my *ummah* from all the creation, ask him to step forward, place before him ninety-nine registers recording his deeds, each register as long as his eyes can see, and ask him, 'Do you deny any item mentioned in these registers? Have my scribes wronged you in any way?' He will say, 'No, my Lord.' Allah will then ask, 'Have you any excuse to offer or any good deed to mention which is not here?' He will say, 'I have nothing to say, my Lord.' Allah will say, 'No, you have a good thing to mention. There will be no injustice to you this day.' A card will then be produced which will have, 'I witness that there is no god except Allah, and that Muḥammad is his servant and messenger.' It will be handed to him, but he will wonder and say, 'What can this do in the presence of so many evil records?' Allah will say, 'You will not be wronged.' Then all the registers will be placed on one scale and that card will be placed on the other scale and it will outweigh them. Nothing can outweigh the name of Allah, the Merciful, the Compassionate."[535] This is recorded by At-Tirmidhī, Ibn Mājah and Ibn Abī Ad-Dunyā from Al-Layth. In At-

---

[534]Al-Qurṭubī, *At-Tadhkirah*, p. 309.

[535]At-Tirmidhī, 2639; Ibn Mājah, 4300; Aḥmad, 2:213; Ibn Ḥibban, 2524; Al-Ḥakīm, *Al-Mustadrak*, 1:6, 529. The last sentence of this *ḥadīth* is incorrect and is only recorded by Aḥmad. It should be, "Nothing can outweigh the name of Allah."

Tirmidhi's version the last words are, "Nothing can outweigh the name of Allah."[536]

The Prophet (peace be on him) said, "Balances will be set up on the Day of Judgment, and men will be brought and put on the scale."[537] This means that men will also be weighed along with their deeds. Al-Bukhārī has recorded a *ḥadīth* from Abū Hurayrah in support of this *ḥadīth*. The Prophet (peace be on him) said, "On the Day of Judgment, a very large and heavy man will be brought, but in Allah's sight his weight will be less than that of the wing of a mosquito. If you like you may recall the verse, 'We will not give them any weight on the Day of Judgment' [18:105]."[538] Imām Aḥmad has recorded a *ḥadīth* wherein it states that one day Ibn Mas'ūd was trying to pluck a twig of an arak tree in order to brush his teeth. His shanks, which were very thin, were exposed by the wind, and some people burst into laughter at them. The Messenger of Allah (peace be on him) asked, "Why are you laughing?" They said, "Prophet of Allah, we are laughing at how thin Ibn Mas'ūd's shanks are." He retorted, "By Allah, they will be heavier than Mount Uḥud in the Balance."[539]

Actions themselves will be weighed in the Balance. Muslim has recorded a *ḥadīth* reported by Abū Mālik Al-Ash'arī that the Prophet (peace be on him) said, "Cleanliness is half of faith, and the words, *al-ḥamdu li Allah* (all praise is for Allah) will fill the Balance."[540] the last *ḥadīth* in Al-Bukhārī's *Ṣaḥīḥ* is, "Two sentences are light on the tongue, but they are very dear to Allah and heavy on the scales: *Subḥāna Allah wa bi-ḥamdihi* (glory to Allah and praise to Him) and *Subḥāna Allah Al-'Aẓim* (Glory be to Allah, the Majestic)."[541]

Al-Bayhaqī has recorded a *ḥadīth* reported by Anas Ibn Mālik that the Prophet (peace be on him) said, "On the Day of Judgment men will be brought before the Balance, and an angel will weigh them. Whenever a man tilts the scale the angel will shout, 'Happy is this man. Never will he be unhappy ever after,' and all the people

---

[536]These words occur in the *ḥadīth* of At-Tirmidhī and Al-Ḥakīm.

[537]Aḥmad, 2:221-222. But the *ḥadīth* is not authentic; for one of its transmitters is Ibn Lahi'ah, who has a weak memory.

[538]Al-Bukhārī, *Tafsīr*, 4729; Muslim, *Ṣifat al-Munafiqīn*, 2785.

[539]Aḥmad, 1:420-421; Aṭ-Ṭabarānī, *Al-Kabīr*, 8452. See also Ibn Abī Shaybah, *Al-Muṣannaf*, 12:113; Al-Ḥakīm, *Al-Mustadrak*, 3:317.

[540]Muslim, *Aṭ-Ṭahārah*, 223; At-Tirmidhī, *Ad-Da'wāt*, 3512; An-Nasā'ī, 5:5-6; Ibn Mājah, 270; Aḥmad, 5:342, 343, 334.

[541]Al-Bukhārī, 6404; 6687, 7563; Muslim, *Adh-Dhikr wa ad-Du'ā'*, 2694; At-Tirmidhī, *Ad-Da'wāt*, 3463; Ibn Mājah, *Al-Adab*, 3806; Aḥmad, 2:232.

around will hear it. But when a man's scales goes up, the angel will shout, 'Doomed is this man! Never will he be happy ever after,' and everyone will hear it."[542]

In view of these *aḥādīth*, the objection of an obstinate rejector carries no weight that actions are incidents not bodies, and therefore cannot be objects to be weighed. Allah, though, can change the incidents into bodies and put them on the scale, as was shown earlier. This is also suggested in a *ḥadīth* which Imām Aḥmad has recorded from Abū Hurayrah, in which the Prophet (peace be on him) said, "Death will be brought in the form of a ram covered with dust and placed between Paradise and Hell. A call will be given to the people of Paradise, who will raise their heads and look. A call will also be given to the people of Hell, who will raise their heads and look. They will think that perhaps the time for relief has arrived. The ram will be killed and the announcement will be made: 'Life forever. There is no more death.'"[543] Al-Bukhārī has also recorded this *ḥadīth* with some difference in wording.[544] All this proves that the deeds, the doers and the records of the deeds all will be weighed, and that the Balance will have two scales. Further details of how these things will happen are known only to Allah.

Our duty is to believe in what the Prophet (peace be on him) has said about the Unseen without adding or subtracting anything. Woe to those who deny the setting of the balances on the Day of Judgment, of which the Prophet has spoken. They fail to see the reason behind it and therefore deny it. They say that balances are required for weighing groceries. I am afraid that these people will be given no weight on the Day of Judgment. Balances will be set up in order to demonstrate Allah's justice to all the people, although no one more readily accepts excuses than Allah. This is also the reason He sends messengers to give good tidings and to issue warnings to the people. There may be other reasons, too, that we do not know. You may see the point if you reflect upon what transpired between the angels and Allah when He told them, "I will create on earth a viceregent. They (the angels) said, 'Would you place therein one who will make mischief therein and shed blood, while we celebrate Your prayers and glorify Your holy name?' Allah said, 'I know what you know not'" [2:30]. At another place He has said, "Of knowledge there is only a little that is communicated to you" [17:85].

---

[542]Abū Nu'aym, *Al-Ḥilya*, vol. 4, p. 174. Al-Albānī has called it a fabrication.
[543]Aḥmad, 2:423; Ad-Dārimī, *Sunan*, 2:329.
[544]Al-Bukhārī, 4730; Muslim, 2949; At-Tirmidhī, 3156.

In the earlier discussion on the Fountain (*Ḥawḍ*), we have quoted Al-Qurṭubī as saying that the Fountain will come before the Balance and the Balance will come before the Bridge. In the two *Ṣaḥīḥ*s, it states, "When the Believers cross the *Ṣirāt* they will be detained at an arched bridge (*qanṭarah*) between Paradise and Hell. Every wrongdoer will pay for the wrong he has done. When they are purged of all evils and cleansed, they will be allowed into Paradise."[545] As Al-Qurṭubī has said, this *qantarah* will be the second bridge which the Believers will have to cross. However, no one will fall off this bridge.[546] Allah knows best.

(91) Paradise and Hell have been created and will never perish or pass away. Allah created them before the world. He allotted some people for each. Those whom He allotted for Paradise, He did so out of His bounty for them. And those whom He allotted for Hell, He allotted because it was required by His justice. Everyone will do what has been chosen for him, and will go to the place for which he has been created. Good and evil both have been determined for each and every person.

The Ahl as-Sunnah are agreed that Paradise and Hell have been created and are in existence at this moment. This is what they have always believed.[547] The Mu'tazilah and the Qadarīyyah were the first to deny this; they instead said that Allah will create them on the Day of Resurrection. What led them to this view was their false assumption that Allah was subject to a code of law which they had laid down, that He must do certain things and avoid others. They conceived of Him on the pattern of His creatures and compared His actions with theirs. Following the line of Jahm, they also negated Allah's attributes. Every text that conflicted with the code they had formulated for Allah, they rejected or interpreted against its intent. Furthermore, they denounced as innovators anyone who objected to their beliefs.

The Qur'ān has referred to Paradise many times, such as, "It has been prepared for the God-fearing" [3:33], and "It has been prepared for those who believe in Allah and His messengers" [57:21]. The Qur'ān has also referred to Hell, such as "It has been

---

[545] Al-Bukhārī, 2440, 6535; Aḥmad, 3:13, 63, 74. It was not recorded by Muslim.
[546] Al-Qurṭubī, *At-Tadhkirah*, 339.
[547] Ibn Al-Qayyīm, *Hadī al-Arwaḥ ilā Bilād al-Afraḥ* (Beirut: Dār Al-Kutub Al-'Ilmīyyah), pp. 11-18.

prepared for the infidels" [3:13], and "Truly, Hell is a place of ambush or a place of destination for the transgressors" [78:21-2].

The Messenger (peace be on him) has seen them and Allah has referred to his seeing Paradise in these words, "And indeed he saw him (Gabriel) at a second descent near the lote-tree beyond which none may pass. Near it is the Garden of Abode" [53:13-5]. The Prophet (peace be on him) did see the lote-tree beyond which none could pass and did see the Garden of Abode. Describing his night journey, as it is recorded in the two *Ṣaḥīḥs*, the Prophet (peace be on him) said, "Then Gabriel took me to the lote-tree which no one can pass. It was draped in too many colors to be described. Then I entered Paradise and, lo and behold, it was covered with high-rising domes studded with pearls and its floor was of musk."[548] The two *Ṣaḥīḥs* have another *ḥadīth*, reported by 'Abdullah Ibn 'Umar in which the Prophet (peace be on him) said, "When any one of you dies his seat in Paradise or in Hell is shown to him morning and evening. If he is a man of Paradise, he is shown a seat in Paradise, but if he is a man of Hell he is shown a seat in Hell, and he will be told, 'This is your place,' until Allah raises him on the Day of Resurrection."[549]

We have previously mentioned the *ḥadīth* which has been reported by Al-Barā' Ibn 'Azīb. It says, "A call will be given from the heaven. If My servant tells the truth, make for him a bed from Paradise and open for him a door towards it, so that he may have the air and the scent of Paradise."[550] the same point is made in the *ḥadīth* reported by Anas which we have quoted earlier.

Muslim has recorded a *ḥadīth* in which 'Ā'ishah first spoke of an eclipse of the sun that took place at the time of the Prophet (peace be on him) and said that the Prophet said, "I see from this place where I am standing everything which you have been promised. I even see that I plucked a fruit of Paradise when you saw me stepping forward. I also saw the Hell-fire, burning itself, when you saw me step back."[551] The *Ṣaḥīḥs* of Al-Bukhārī and Muslim also contain a *ḥadīth* which 'Abdullah Ibn 'Abbās reported, and the following is Al-Bukhārī's wording. He mentioned that once, when

---

[548]Part of the *ḥadīth* on ascension reported by Anas that was mentioned earlier.
[549]Al-Bukhārī, 1379, 3240, 6515; Muslim, *Al-Jannah*, 2866; At-Tirmidhī, *Al-Janā'iz*, 1072; An-Nasā'ī, 4:106-7; Aḥmad, 2:16, 51, 113, 123; Mālik, *Al-Janā'iz*, 1:239.
[550]Discussed earlier; it is authentic.
[551]Part of a long *ḥadīth*, Muslim, *Aṣ-Ṣalāh*, 901; Al-Bukhārī, *Aṣ-Ṣalāh*, 1212; An-Nasā'ī, 3:130-132.

there was an eclipse of the sun, the Prophet (peace be on him) stepped forward, stretched his hand to grasp something and then retraced his steps. When he was asked about it he said, "I saw Paradise and intended to pluck a bunch of its grapes. If I had succeeded, you would be eating from it until the end of the world. I then saw the Fire. Never did I see a scene more horrible than what I saw today. I saw that most of its inhabitants are women." Someone asked, "Why, Messenger of Allah?" He replied, "It is because they are ungrateful." "To whom are they ungrateful?" he was further asked. "They are ungrateful to their husbands. They do not recognize the kindness you show them. You may go on doing good to them all the time, but if once they experience something unpleasant from you, they will say that they never had any good from you."[552]

Muslim recorded from the *ḥadīth* of Anas that the Prophet (peace be on him) said, "By the One in Whose hand is my life, if you had seen what I saw you would laugh less and weep more." He was asked what had he seen. He said, "I saw Paradise and the Fire."[553]

In the *Sunan* collections and the *Muwaṭṭa* there is the *ḥadīth* reported by Ka'b Ibn Mālik in which the Prophet (peace be on him) said, "The soul of a Believer is like a bird that perches on a tree of Paradise until Allah returns it to its body on the Day of Resurrection."[554] This is a clear statement that the souls enter Paradise before the Day of Judgment.

In *Ṣaḥīḥ Muslim*, the *Sunan* and *Musnad* collections, there is the *ḥadīth* reported by Abū Hurayrah in which the Prophet (peace be on him) said, "When Allah created Paradise and Hell, He sent Gabriel to Paradise and commanded him to see what was provided therein for its people. He went and saw it and what Allah had provided therein for its people. He returned and said, 'By Your Majesty, no one will hear about it without entering it.' Then Allah commanded that Paradise be surrounded by difficulties. He then told Gabriel to look at it and what had been prepared for its people. He look at it and returned, saying, 'By Your Majesty, I am afraid no one will ever enter it.' Then he was commanded to visit Hell and see what was cast into it for its people. He visited it and saw that it was boiling up fiercely, one part smashing into another. He returned and said, 'By Your Majesty, no one who comes to hear about it will ever enter it.' Thereupon Allah commanded and it was covered with

[552]Al-Bukhārī, 1052; Muslim, 907.
[553]Muslim, *Aṣ-Ṣalāh*, 426; An-Nasā'ī, 3:83.
[554]Discussed earlier; it is authentic.

pleasurable things. He then told Gabriel to visit it again. He visited and returned and said, 'By Your Majesty, I am afraid no one will be able to be saved from it, but all will enter it."[555] There are many *aḥādīth* on the subject.

Some people say that the Paradise which has been promised is the same Paradise in which Adam was kept before he was sent down to earth. If this is correct, it clearly means that Paradise is in existence. The difference of opinion over that question is well known.

Others say that Paradise does not exist at this moment, for if it existed, it would be destroyed on the Last Day on which everything will perish, as the Qur'ān says, "Everything (that exists) will perish except His own countenance" [28:88]; and, "Every soul will taste death" [3:185]. At-Tirmidhī has recorded a *ḥadīth* reported by Ibn Mas'ūd that the Prophet (peace be on him) said, "I saw Abraham the night I was taken on a journey. He said, 'Muḥammad, speak my greetings to your *ummah*, and tell them that the ground of Paradise is good and its water is sweet, but it has no plants. If you want to have plants there, say "Glory to Allah", "Praise be to Allah", "There is no god but Allah", and "Allah is great" '"[556]

This *ḥadīth*, At-Tirmidhī says, is fair (*hasan*) but isolated (*gharīb*). He has recorded another *ḥadīth* reported by Abū Az-Zubayr, through Jabir, that the Prophet (peace be on him) said, "Whoever says 'Glory to Allah and praise to Him,' a date tree is planted for him in Paradise."[557] At-Tirmidhi's evaluation of this *ḥadīth* is that it is *hasan ṣaḥīḥ*. Some say that had Paradise already been created it would not have been barren and lacking in plants, as otherwise this *ḥadīth* would have no meaning. As a further argument they quote the verse mentioning Pharaoh's wife's supplication, "My Lord, build for me in nearness to You a house in Paradise" [66:11].

In reply, we will say that if they mean that Paradise does not exist at the present in the same way the Trumpet has not been

---

[555]Abu-Dāwūd, *As-Sunnah*, 4744; At-Tirmidhī, *Ṣifat al-Jannah*, 2563; An-Nasā'ī, *Al-Īmān wa an-Nudhūr*, 7:3; Aḥmad, 2:332, 354, 373. Its chain is *ḥasan*. Muslim did not record it in its entirety.

[556]At-Tirmidhī, *Ad-Da'wāt*, 3456. But the *ḥadīth* is weak, as one of its transmitters, 'Abdur-Raḥmān Ibn Isḥāq Ibn Harith Al-Wasiṭī, is weak. See Al-Haythamī, *Majmū' az-Zawā'id*, 10:98.

[557]At-Tirmidhī, 3460, 3461. The transmitters of this *ḥadīth* are reliable; however, one of them, Abū Az-Zubayr, has committed tadlīs. At-Tirmidhī has rated it *ḥasan ṣaḥīḥ gharīb*. Ibn Ḥibban has recorded it in his *Ṣaḥīḥ*, 2335.

sounded and the people have not been raised from the graves at the moment, they are wrong. The texts that we have quoted, and others that we did not mention, contradict their view. But if they mean to say that not all that Allah has promised to the people of Paradise is yet created, and that He will be creating many more things there, even after the faithful will have entered it, this is true and cannot be refuted. The texts they have produced support it.

But their inference from the verse, "Everything will perish except His countenance" [28:88], that Paradise and Hell are non-existent is not correct. It is as incorrect as to infer from it that Paradise and Hell will terminate and their people will perish some time in the future. It is misinterpreting the verse. The correct interpretation which scholars make is that the words, "everything will perish" means that everything that Allah has deemed to perish will perish. Paradise and Hell are not included in this category; they have been created to abide and last forever. The same is true of Allah's Throne, which is above Paradise. Some say that it refers to His dominion, which will not be destroyed. Others say it means, "except what His countenance wills." Some say that when Allah revealed, "Every thing that is thereon will pass away" [55:26], the angels said, "The people of the earth will be destroyed," and they desired them to stay. Then Allah informed them that all the inhabitants of the heavens and the earth will die. He said, "Everything will perish except His countenance" [28:88], as He is the Living, Who does not die. The angels were then assured of death. The people who say so make such an interpretation in order to reconcile the different texts that definitively point to the everlasting nature of Paradise and Hell, as we will discuss shortly, God willing.

As for the statement that Paradise and Hell "will never perish or disappear," this is the belief of the majority of scholars of all times, early as well as later. Some of them, however, say that Paradise will abide forever but Hell will terminate. Both these views have been mentioned in commentaries on the Qur'ān and other works.[558]

The person who first said that both Paradise and Hell will perish was Jahm Ibn Ṣafwān, the leader of the negators of Allah's attributes. No Companion, Successor or leading scholar of the Ahl as-Sunnah has ever said that. As one body they denounce Jahm and call him infidel for holding this view. This is known all over the

---

[558]In his footnotes to this work, Al-Albānī points out that it has never been authentically narrated from any of the Elders that they believed that the Hell-fire will come to an end.

world. What led Jahm to this stance was his assumption that a contingent thing is not everlasting. This is the principle on which misguided theologians build up their argument for the contingency of the world.

Jahm believes that what is not without a beginning in the past cannot go on without an end in the future. On these grounds he rules out the eternity of divine action in the future as well as in the past. Abū Al-Hudhayl Al-'Allāf, the leader of the Mu'tazilah, agreed with him on this point, but he drew the implication that the people of Paradise and Hell will cease to move one day and will enter into a state of perpetual rest where none of them will be able to move. We have already referred to the controversy over the regress of events in past and in future, and related it to the eternity of divine action. We have said that Allah is the Lord from eternity, that He has been doing from eternity what He has willed. He is Everlasting, Ever-Knowing and Ever-Powerful. It is not possible to think that at first He could not act and then began to act without anything happening there, or that His inactivity ended at a particular time and He became active at that time and not before. This is plainly false and its falseness can hardly be over-emphasized.

That Paradise will last forever is something known of necessity. The Messenger of Allah (peace be on him) clearly enunciated it. Allah has said, "And those who are blessed will be in Paradise. They will dwell therein for all the time that the heavens and the earth endure except as your Lord wills: a gift without break" [11:108]. That is, it will not end. This is not contradicted by the exception clause, "except as your Lord wills." There are different explanations from the Elders concerning this exception. Some say it is in reference to their stay in the Hell-fire, for those who spend some time there and then come out of it. Hence, it is not in reference to all the inhabitants of Paradise. Some say it is in reference to the period they will stay for judgment, or, others say, the duration they will remain in their graves. Some Elders have also said that the exception only holds up a theoretical possibility which will not be realized, as in the statement, "I will strike you unless I see fit otherwise," but you do not see fit otherwise and you have determined to strike.

Others say that the word *illā*[559] here means 'and'. This is according to the statement of some grammarians but it is a weak opinion. Sibawayh says *illā* means 'but', in which case the exception clause would be disjunctive. Ibn Jarīr endorses this opinion. He said, "Allah will never break His promise. So the

---

[559]Usually translated as 'except'.

exception is related to 'a gift without break'. A similar phrase would be, 'You may live in my house for a year except for what you wish,' which means, 'except for what you wish to add to it.'"

Others have said that the exception emphasizes that though people will live in Paradise forever this will entirely depend on the will of Allah. It is not the case that they are no longer under the command of His will. This does not at all contradict the idea of infinite stay in Paradise. Examples of such hypothetical exceptions are many in the Qur'ān, for example, Allah says, "If it were Our will We could take away what We have sent you by inspiration. Then would you find none to plead your affair in that matter as against Us" [17:86]; "But if He willed, He could seal up your heart" [42:24]; "Say: If Allah had so willed I should not have rehearsed it to you, nor would He have made it known to you" [10:16]. What Allah wants to underline is that things are entirely at His will, that what He wills happens and what He does not will does not happen.

Some say that the *mā* (what) in the verse means *man* (who). That is, except for whomever Allah wishes to enter into the Fire because of his sins. Others offer even other opinions.

In any case, the exact meaning of the exception in that verse is from the equivocal verses of the Qur'ān. But the words, "a gift without break" are unequivocal. The following verses are also unequivocal: "Lo! this is in truth Our provision, which will never waste away" [38:43]; "Its food is everlasting, and its shade" [13:35]; and, "Nor will they be expelled from there" [15:48].

That life in Paradise will last forever has been stated in many verses of the Qur'ān. Allah states that the people of Paradise "taste not death therein, except the first death" [44:56]. That exception clause is disjunctive. It is accompanied with the exception in Allah's words, "except what your Lord wills." These two verses are meant to exclude the time that they are not in Paradise from their everlasting life, like excluding the first death from the general mention of death, which death takes place before their everlasting life. Similarly, the above exception, where they are outside of Paradise, takes place before they enter Paradise.

There are also many *aḥādīth* that underscore the perpetuity of life in Paradise. For example, the Prophet (peace be on him) said, "One who enters Paradise will be always happy and never unhappy, will always live and never die;"[560] or, "A voice will call: People of Paradise! You will always be well and never sick, always young

---

[560]Muslim, *Al-Jannah*, 2836; Ad-Dārimī, *Ar-Riqāq*, 2822; Aḥmad, 2:370, 407, 416, 462.

and never old, and you will ever live and never die."[561] I have already mentioned the *ḥadīth* which says that Death will be brought and killed between Paradise and Hell, and then the announcement will be, "People of Paradise! You will live for ever and never die. People of Hell! You will live for ever and never die."[562]

Is Hell everlasting and eternal? There are eight different views on the subject. First, once any person enters Hell he will never come out. This is the view of the Mu'tazilah and the Khawārij. Second, people will first suffer the torments of Hell then they will be completely transformed and will begin to enjoy the torments as it will be in accord with their new nature. This is the belief of Ibn 'Arabī At-Ta'ī, the leader of the monists. Third, people will be sent to Hell for a limited period, after which they will be taken out; then another group will be sent in their place. This is the view which the Jews held at the time of the Prophet (peace be on him) and which he denounced. Allah depicts it in these words, "They say: the Fire will not touch us but for a few numbered days. Say: Have you taken a promise from Allah, for He never breaks His promise. Or is it that you say of Allah what you do not know? Nay, those who seek gain in evil, and are girt round by their sins, are companions of the Fire. Therein will they abide (for ever)" [2:80-81].

Fourth, everyone will come out of Hell in the end but Hell will continue to exist though there will be no one there. Fifth, it will perish by itself, for it is a contingent thing and nothing that is contingent abides forever. This is the view of Jahm and his followers. They say the same thing about Paradise, as we have mentioned before. Sixth, in Hell people will cease to move in the end and turn unconscious and lifeless. They will not feel any pain. This is the view of Abū Al-Hudhayl Al-'Allāf, as mentioned earlier. Seventh, Allah will take out of Hell whom He will, as the *aḥādīth* say, then He will keep it for a while and then destroy it because He has fixed a term for it. Eighth, Allah will take out from it whom He will, as the *aḥādīth* state, and leave the infidels there to suffer forever and ever. This is the view of the author. All these views are clearly wrong except the last two, which are held by different groups of the Ahl as-Sunnah.

In support of the first of the two views the following verses have been cited: "He will say: the Fire be your dwelling place. You will dwell therein forever, except as Allah wills, for your Lord is

---

[561]Muslim, *Ṣifat al-Jannah*, 2837; At-Tirmidhī, *At-Tafsīr,* 3246; Ad-Dārimī, 2:334; Aḥmad, 2:319, 3:38, 95.

[562]Mentioned earlier; it is authentic.

Full of wisdom and knowledge" [6:138]; "Those who are wretched will be in the Fire: there will be for them therein (nothing but) the heaving of sighs and sobs. They will dwell therein for all the time that the heavens and the earth endure except as your Lord wills; for your Lord is the Accomplisher of what He plans" [11:106-107]. It may be noted that following the exception clauses in these two verses there is no statement comparable to the one that follows the exception clause in verse 11:108 about the people of Paradise, namely "this a gift that will never end." A third verse that supports the non-eternity of Hell is, "They will dwell therein for ages" [78:23].

Among those who say that Hell, as opposed to Paradise, will terminate one day are Companions like 'Umar Ibn Al-Khaṭṭāb, Ibn Mas'ūd, Abū Hurayrah, Abū Sa'īd, and others.[563] Commenting on these verses in his famous commentary on the Qur'ān, 'Abd Ibn Ḥumayd has mentioned the words of 'Umar: "People may remain in the Fire as many days as the particles in a heap of sand, but then there will be a time when they will come out of it."[564] He mentioned that in his commentary on "They will abide therein for ages" [78:23]. The proponents of this view also point out that Hell manifests Allah's wrath, while Paradise manifests His mercy, and the Prophet (peace be on him) said, "When Allah intended to create the world He wrote in the Book which is with Him above the Throne: "My mercy outdoes My wrath," or, as we have in another version, "overcomes My wrath."[565] This *ḥadīth* has been recorded by Al-Bukhārī in his *Ṣaḥīḥ* on the authority of Abū Hurayrah.

They also draw attention to the fact that when Allah refers to the future penalty, He says, "the penalty of a Mighty Day" [6:15] or "of a Grievous Day" [11:26] or "of a Day of Disaster" [22:55]. But when he refers to the future bliss He does not mention even once that it is the bliss of a Day. Furthermore, Allah has said, "With My punishment I visit whom I will; but My mercy extends to all things" [7:156]. Addressing Allah, the angels said, "Our Lord! Your reach is over all things, in mercy and knowledge" [40:7]. This means that His mercy will also extend to the people in Hell, for if they remained there forever they would not get His mercy. According to a *ḥadīth* in the *Ṣaḥīḥ*, the Day of Recompense will be equal to fifty thousand

---

[563] Again, according to Al-Albānī none of these reports are authentic. Al-Arnawūṭ and At-Turkī point out that such reports clearly contradict the proofs from the Qur'ān and Sunnah. They discuss each report in detail.
[564] This narration is weak.
[565] Discussed earlier; it is authentic.

years.[566] People will undergo punishment for different periods depending upon the nature of their crimes. However, it does not behoove the One Who is Most Just and Most Merciful to create people and condemn them to eternal suffering without end. On the other hand, it does behoove Him to create people and bestow upon them everlasting happiness. Suffering is not an end in itself: happiness is. The texts that say that people will suffer forever, that they will have no relief at all, and that they will not ever be taken out of Hell, are true and indisputable, but they only mean that people will suffer in the House of Suffering so long as it lasts. Those who believe in one God will be taken out in the course of its life, and others when it expires. To take one out of a prison is one thing, and to demolish the prison and set people free is another.

Those who believe that the Fire will blaze forever and will never stop quote the following verses: "Their penalty will be one that endures" [5:37]; "It will not be lightened for them, and in despair will they be there overwhelmed" [43:75]; "No increase will We grant you except in punishment" [78:30]; "They will abide therein forever" [98:8]; "Nor will they be expelled from there" [15:48]; "Nor will there be a way for them out of Fire" [2:167]; "They will not enter the Garden until a camel can pass through the eye of a needle" [7:40]; "No term will be determined for them, so they should die, nor its penalty be lightened for them" [35:36]; and, "Indeed its torture will abide" [35:65]. They also point out that a number of *aḥādīth* tell us that those who believe that there is no god except Allah will be taken out of Fire; this is also the meaning of the *ḥadīth* on intercession. That ruling is especially for them. Now the question is, if the infidels are also to be taken out of the Fire, there will be no difference between them and the Believers in one God, and the relief from the Fire will not be linked with faith. Finally, Paradise or Hell will not abide of themselves forever, they will abide because Allah will make them everlasting.

The author has said, "He has created people for each." This is referred to in the verse, "Many are the jinns and men We have made for Hell" [7:179]. 'Ā'ishah said that once when the Prophet (peace be on him) was called to the funeral of a child from the Anṣār, she said, "Messenger of Allah, how blessed is this bird of Paradise! He neither did any evil, nor will he see it." the Prophet said, "'Ā'ishah, it might be different. Allah created some people for Paradise, and He created them for it even before they were born. Likewise, He created

---

[566]Muslim, *Az-Zakāh*, 987; Abū Dāwūd, 1658; An-Nasā'ī, 5:12-14; Aḥmad, 2:262, 383, 490.

some people for Hell, and He created them for it even before they were born."[567] This *ḥadīth* has been recorded by Muslim, Abū Dāwūd and Al-Nasā'ī. Allah has said, "Verily We created man from a drop of mingled sperm in order to try him. So We gave him (the gift) of hearing and sight. We showed him the way: whether he be grateful or ungrateful (rests on his will)" [76:2-3]. The word "way" in the verse means guidance, complete and comprehensive, not simply natural guidance which is referred to in the verse, "He Who gave to each being its form and then guided it..." [20:50].

There are two kinds of beings in the world, those that are governed by natural laws and those that act of their own will. The former Allah guides through natural inspiration, and the latter He guides by revealing what is good or evil for them. The latter He has further divided into three kinds. First are those that always do good and never do evil; they are the angels. The second are those that always do evil and never do good; they are the devils. The third are those who may do both good and evil; they are the human beings. He has also divided human beings into three categories. First are those who subject their desires and passions to the behest of their faith, reason and knowledge, and elevate themselves to the level of the angels. The people of the second category act in the opposite manner and degrade themselves to the level of the devils. In the third category we have people whose animal desires often prevail over their reason; they descend to the level of beasts. In short, Allah is the creator of both forms of beings, ideal as well as real. Just as nothing exists except what He creates, similarly no one is on the right path except one whom He guides. The whole of existence demonstrates His complete power, absolute oneness and perfect lordship.

The author has said, "Those whom He allotted for Paradise, He allotted just as a favor, and those whom He allotted for Hell He did so because His justice demanded it." Let us bear in mind that Allah does not withhold a reward without withholding its cause, which is good action. He has said, "Whoever works deeds of righteousness and has faith, will have no fear of harm, nor of any curtailment (of what is his due)" [20:112]. Similarly, He does not punish anyone unless there is a cause for it. He has said, "Whatever misfortune happens to you is because of the things your hands have wrought; and for many (of you) He grants forgiveness" [42:30]. He is the One Who gives and the One Who withholds. None can give what

---

[567]Muslim, *Al-Qadr*, 2662; Abū Dāwūd, *As-Sunnah*, 4713; Ibn Mājah, *Al-Muqaddamah*, 82; An-Nasā'ī, 4:57; Aḥmad, 6:41, 208; Ibn Ḥibban, 138.

He withholds or withhold what He gives. When He guides someone to faith and inspires him with good deeds He does not withhold his rewards. He will bestow upon him such favors and rewards as no eye has ever seen, no ear has ever heard, and no mind has ever imagined. On the other hand, when He does not bestow upon someone His blessings that is because his cause is not forthcoming, namely, righteous action.

To be sure, He guides whom He will and leaves astray whom He will. This is, however, according to His wisdom and demand of justice. When the cause is present He does not stop its effect from taking place; He only stops the effect when the cause is insufficient, either because there is something wrong in one's deeds or because there are obstacles there. He deprives a person of His favor or inflicts upon him a penalty because he does not have faith or is lacking in good deeds. He did not inspire that person with faith or good deeds because He wants to try him or because that is the demand of His wisdom and justice; in both cases He deserves our praise. Every reward is a favor from Him and every punishment is an act of justice. He is Wise and places things in their proper places, as He has said, "When there comes to them a sign (from Allah) they say: 'We will not believe until we receive one exactly like those received by Allah's messengers.' Allah knows best whom to charge with His message" [6:124]; "Thus did We try some of them by comparison with others that they should say: 'Is it these then that Allah has favored from among us?' Does not Allah know best those who are grateful?" [6:53]. We will return to this point later, God willing.

(92) The power needed to perform a duty is a gift from Allah, not an attribute possessed by man, and exists only with the action. However, power in the sense of health, potential, ability and fitness of the organs is prior to action and is the basis of obligation. "Allah does not place on any person a burden greater than he can bear" [2:286].

The words ability (*istiṭā'ah*), might (*ṭāqah*), power (*qudrah*) and capability (*wus'*) are almost synonymous. That power is of two kinds,[568] as the author has stated, is the view of the Ahl as-Sunnah in general. That is the balanced view. For the Qadarīyyah and the

[568]For this point see also Ibn Taymīyyah, *Majmū' al-Fatāwa*, 8:129-131, 371-376, 479-480 and *Dar' Ta'āruḍ al-'Aql wa an-Naql*, 1:60-63.

Mu'tazilah, however, power must always exist prior to action. In order to counter them, a group of the Ahl as-Sunnah came out with the view that power always co-exists with action. However, the majority of the Ahl as-Sunnah stick to the belief that power is of two kinds. One, which is the basis of obligation and the condition for Allah's command, exists prior to action and does not necessarily co-exist with it. The other, with which the action is actually performed, co-exists with the action; there is no action without power.

Power in the sense of health, potential, ability and fitness of organs, which exists prior to action has been referred to in various verses of the Qur'ān, for example, "Pilgrimage (*ḥajj*) to the House is a duty men owe to Allah – those who can afford the journey thereto" [3:97]. This clearly shows that Allah enjoins *ḥajj* on those who are able to perform it. But if none can afford *ḥajj* except those who actually make it, it will be enjoined only on those who make it. This means that Allah would punish no one for not making *ḥajj*, which goes against the established tenets of Islam.

Take another verse, "Fear Allah and obey Him as much as you can" [64:16]. This also emphasizes that Allah enjoins fear and obedience according to one's ability. But, if one who does not obey Allah could not obey Him, it would mean that Allah does not enjoin obedience except on one who actually obeys Him. It also follows that he will not punish those who do not fear and obey Him, which is obviously false.

Here is a third verse: "One who is unable to do it should feed sixty indigents" [58:4]. This means those who have the means and tools to perform the act. In a fourth verse, Allah quotes the hypocrites, "If only we could, we would certainly have come out with you" [9:42]. Allah declares their statement to be a lie.

The ability referred to in all these verses is ability of means, which is prior to action. The last verse quotes the words of the hypocrites, concerning which Allah says, "They only ruin themselves; for Allah knows that they are certainly lying." Obviously, if by inability they had meant their failure to go out, Allah would not have called them liars when they did not go out. But since He has charged them with lying, it means that by their inability they meant either their illness or lack of provision for the campaign. And had they been really sick or lacking the means, Allah would have excused them, as He says, "There is no blame on those who are infirm, or ill or who find no resources to spend... The ground (of complaint) is against such as claim exemption while they are rich" [9:91-93]. The same is the meaning of ability in the verse, "If anyone of you have not the ability (*istiṭā'ah*) wherewith to wed free (and) believing women they may wed believing girls from

among those whom your right hands possess" [4:25]; and in the *ḥadīth* when the Prophet (peace be upon him) told 'Imrān Ibn Ḥussayn, "Pray standing, but if you cannot, then sitting, and if you cannot do even that, then lying on the side."[569]

Ability in the sense of actually performing an action has been referred to in many verses, for example, "They could not hear and could not see" [11:20]. Obviously, what is negated here are the acts of hearing and seeing, not the means to hear and see, which they had. We will discuss this point in detail later when we comment on the author's words, "They do not have power to do things except those which He has commanded them." Another verse is that in which Moses is told by his companion, "Did I not tell you that you cannot have patience with me" [18:75]. Here, too, what is meant is patience itself and not the means of patience, which were not lacking. The reproof that Moses' friend administered to him was on his failure to observe patience, not for his lack of means for patience. We do not blame a person for not having means; we blame him for not using them even though he has them, or for not using his means for what they have been commanded to be used for, or for using them against what they should be used for.

Those who believe that power exists only at the time of action believe that power cannot be employed for doing a thing as well as its opposite. Power is for doing a particular action and for doing that only; for it exists with that action and not without it.

The free-willers (Qadarīyyah), on the other hand, base their view upon the wrong proposition that Allah gives equal powers to every person, Believer and non-believer, righteous and wicked. They deny that Allah helps the Believer in his faith and obedience, and say that if he chooses faith he does it all by himself; on the other hand, if the non-believer denies faith he does that all by himself. It is just like a father who gives each of his sons a sword, but one uses it to fight for the cause of Allah and another to rob people.

The scholars of the Ahl as-Sunnah, who believe in *qadr*, are agreed that this view is wrong. They believe that Allah bestows upon His faithful servants favors that He does not bestow upon the unfaithful. He helps the faithful carry out His commands, but not the unfaithful. He has said, "But Allah has endeared the faith to you, and has made it beautiful in your hearts, and He has made hateful to you unbelief, wickedness and rebellion. Such indeed are those who are on the right track" [49:7]. The free-willers say that this endearing

---

[569]Al-Bukhārī, 1117; Abū Dāwūd, *Aṣ-Ṣalāh*, 952; At-Tirmidhī, *Aṣ-Ṣalāh*, 372; Ibn Mājah, *Iqāmat aṣ-Ṣalāh*, 1223; Aḥmad 4:426.

of faith and making it beautiful is not only for the faithful but for everyone, for it is simple to explain the faith and establish it with arguments. But the verse demands that it should be limited to the faithful, for it concludes with the words, "Such indeed are those who are on the right track." Obviously, the non-believers are not on the right track. Elsewhere, Allah has said, "Those whom Allah (in His plan) wills to guide, He opens their breast to Islam; and those whom He wills to leave astray He makes their breast closed and constricted, as if they had to climb up to the skies. Thus does Allah (heap) the penalty on those who refuse to believe" [6:125]. There are many verses of this nature in the Qur'ān that declare that Allah guides some and leaves others to stray, for example, "He whom Allah guides is rightly guided, but he whom He leaves to stray, you will not find for him any guardian to lead him to the right way" [18:17]. This point[570] will be elaborated upon later, God willing.

Some people say that Allah prefers one over another arbitrarily without any reason. If preference means something more than simply selecting someone, that is the reason for preference; but if it does not mean that, and the state of the preferrer before and after the selection is the same without any change, and if selection can equally occur in either state, that will flagrantly contradict all laws of reason. Since the free-willers build on the proposition that the obedient and the disobedient receive equal power and help from Allah, they have to deny that the former might have some special power to do Allah's will, for the power which is for doing Allah's will is not available to one who does not do His will; only the doer will have it, and, obviously, it will come from Allah. Again, since they say that power has to exist prior to action, they deny that it exists with action, for power, they say, means the ability to do and not do, and when one does an action one cannot not do it. This leads them to say that there is no power except what is prior to the action. But this is wrong, for a thing cannot exist if some of the conditions for its existence are lacking. In order for a thing to exist it is necessary that all the conditions for its existence must be there. This means that the view opposite to theirs is true, namely that for an act to take place there must be some power there that co-exists with it.

However, those who believe in the necessity of a co-existing power are divided into two groups. One group says that power cannot exist except with the action. They think that there is only one kind of power there, and that it cannot be employed both for doing

---

[570]For discussion on the point see Ibn Taymīyyah, *Dar' Ta'āruḍ al-'Aql wa an-Naql*, 1:26-31.

something and for not doing it. For some of this group, however, there is a different reason. They think that power is an incident which cannot exist for two instants; hence it must exist with the action.

The truth is that power is of two kinds, as we have said before. One power forms the grounds for action and constitutes the ability to do it and not do it. This power is the basis for the obligations of the Shari'ah. It precedes action and continues throughout the action, either by itself, as is asserted by those who uphold the persistence of an incident to the next instant, or through the recurrence of its replicas. This power may be employed both for doing something and for not doing it, and forms the basis of Allah's obligation, for He never obliges anyone to do something over which he has no power or is not competent to do.

The ability that is required by the Shari'ah is different and more specific than the ability that, without its presence, an action cannot be performed. The ability that the Shari'ah perceives is one where an action does not have to be performed if it is missing, even though it is not impossible to be performed. Allah makes things easy on His servants. He desires ease for them and does not want hardship for them. No hardship has been put upon you from the religion. An ill person can perform the prayer standing although that will hurt him more and delay his recovery. From the Shari'ah point of view, he is considered a person who does not have the ability to pray standing due to the harm that it will cause him. Although he can be called "capable", the Lawgiver, from the view of legal capacity, has not looked at the possiblity of an action but looks at its consequences. If an action is actually possible but leads to greater harm, from the Shari'ah perspective it is not a "possible action". An example is a person having the physical ability to perform the pilgrimage but in doing so he would do harm to his body and/or wealth, or one who prays standing, making his illness worse, or if one fasts two months and is cut off from his livelihood. If the Lawgiver takes into consideration whether a specific act leads to greater harm, how can He hold one responsible for acts beyond one's capability?

Although this power continues to exist until the action is performed, it is not sufficient to bring about the action. Had it been sufficient, one who did not do the action would be on the same level with one who did it. It is, therefore, necessary that another force concomitant with the action exist. For example, one should be made to will the action, without which a voluntary action is inconceivable. A firm will is part of the power that co-exists with the action, and not of the power which precedes it, and is grounds for obligation. Obviously, will is not part of the latter, for surely Allah does

command one who does not will the act. But He does not command one who cannot do it even if he wills to do so. We do ask our servants to do something which they did not intend to do, but we do not ask them to do what they cannot do. When there is a firm will along with sufficient power, the action must necessarily follow.

The issue of obligation for what one cannot do may be viewed in the light of what has been said here. Those who believe that power does not exist except at the time of action, say that every one of the non-believers and the disobedient is asked to do what he cannot do. But what one cannot do may mean what is completely beyond one's power. It is obvious that Allah does not oblige anyone to do what is completely beyond his power. However, what one cannot do may also mean what one is unable to do because he is engaged in doing something other than or opposite to what he is asked to do. It is the acts that one cannot do in this second sense that are commanded by Islamic law. And it is also the acts of this category that we ask each other to do. We do differentiate between the two meanings of "what one cannot do". Certainly we do not ask a blind man to put diacritical marks on a passage of the Qur'ān, but we do ask one who is sitting to stand up. This is something quite plain.

(93) Human actions are created by Allah, although they are acquired by man.

There are different opinions about our voluntary actions. The determinists (Jahmīyyah), led by Al-Jahm Ibn Ṣafwān As-Samarqandī, say that human actions are completely determined by Allah and are involuntary and unavoidable, just like the movement of a shivering person, the beating of a pulse, or the swaying of trees in the wind. Calling them human acts is using a metaphor; it is only to attribute them to their locus, not to their doer.

The Mu'tazilah hold the diametrically opposite view. They say that voluntary actions, no matter what living being they proceed from, are not at all created by Allah. On this point the Mu'tazilis are all agreed. They only differ on the question of whether Allah can have any control over human actions.

The People of Truth say that human actions are human actions. That it is why men are called obedient or sinful. On the other hand, they are created by Allah, the only Creator Who creates everything by Himself without the participation of anyone else. The determinists exaggerate fore-ordainment and negate human contribution just as the anthropomorphists exceed the limit in affirming divine attributes. The free-willers, on the opposite side, negate fore-ordainment and extol man as a creator of his actions in

place of Allah. This is the reason they are the Magians of this *ummah*. But they are worse than the Magians. The Magians posit only two creators, but they posit innumerable creators.

Allah has guided the Ahl as-Sunnah to the truth amid conflicting views. He alone guides whomever He wills to the right path. All the texts which the determinists quote prove only that Allah is the Creator of all things, that He has power over all, that human actions are part of His creation, that what He wills happens, and what He does not will does not happen. But they do not prove that men do not perform their actions in reality, or choose and will them, or that their voluntary actions are like the shivering of a body, the blowing of a wind or the swaying of a tree. On the other hand, the texts that the free-willers cite only prove that men really do their acts, choose and will them, and that to attribute actions to them is not metaphorical; but they do not prove that human actions are not determined by Allah, or that they happen without His will and power.

If we combine what is true in one view with what is true in the other, we get at the correct view, which the Qur'ān and all the revealed books teach, namely that Allah's will and power encompass all that is in the world, things as well as actions, and that human beings are nevertheless the real doers of their actions, and therefore deserve praise or blame for those acts.

This is the truth. There is no contradiction between one text and the other; each one supports the other. The limitations of this book do not allow me to examine at length the arguments which each group has advanced. I will only mention a few of them and show that they do not prove that what the opposite group asserts is wrong.

The determinists, for example, cite the verse, "When you threw (a handful of dust) you did not throw, but Allah threw it" [8:17], and say that Allah denies that the throwing was the Prophet's act and infer that it was He Who did it. This, they claim, proves that man does nothing. As for recompense, it is not the consequence, they say, of human actions, and quote in support the *ḥadīth* in which the Prophet (peace be on him) said, "None of you will go to Paradise on account of his deeds." When someone asked, "Not even you, Messenger of Allah?" he replied, "Not even I, except that Allah cover me with His mercy."[571]

The free-willers, on the other hand, cite the verse, "So blessed be Allah, the Best of the creators" [23:14]. And with regard to

[571] Aḥmad, 2:256. See also Al-Bukhārī, 5673, 6363, 6464; Muslim, 2816, 2817, 2818; Aḥmad, 2:235, 256, 264, 326, 344.

recompense, they claim that it is the consequence of human actions and a reward, as Allah has said, "a reward for their deeds" [32:17, 46:14, 56:24] and "Behold the Garden before you! You have been made its inheritors, for your (good) deeds" [43:72].

In fact, the verse which the determinists have cited goes against them. Allah attributes the throwing to the Prophet (peace be on him) when He says, "When you threw..." This means that what He affirms in these words should be different from what He denies later, and this is not difficult to understand. Throwing is an act which has a beginning and an end. The beginning is slinging and the end is hitting; both are part of throwing. What the verse means to say is, and Allah knows better, that the Prophet (peace be on him) did not hit when he slung, it was Allah Who hit. If the determinists do not accept this explanation they should be prepared to extend their explanation to every other thing. They should say, for example, that when a person prays or fasts, it is not he but Allah Who prays and fasts, or when he fornicates or steals it is not he who fornicates or steals (but it was Allah Who did so). This is obviously false.

On the issue of recompense, the determinists and the free-willers are equally wrong – and Allah has guided the Ahl as-Sunnah and to Allah is the praise. They both fail to understand the preposition bi in the two statements, "No one will go to Paradise bi *'amalihi* (on account of his deeds)," and "This is the recompense *bi ma kanū ya'malūn* (for what they have been doing)." the *bi* used in negation is different from the *bi* used in an affirmation. In the former, *bi* is the *bi* of *'iwaḍ* (price). What the *ḥadīth* denies is that human deeds are a price for entry into Paradise, as the Mu'tazilah think; for them one has the right to enter Paradise when one has paid the price in the form of deeds. But this is not true; entry into Paradise is a blessing from Allah and a favor. In the latter statement, on the other hand, *bi* is the *bi* of *sabab* (cause). That is, people will enter Paradise because they have been doing good deeds. And since Allah is the Creator of all reasons and causes, as well as their consequences or effects, entry into Paradise will also be only a favor from Allah and His blessing.[572]

As for the argument of the Mu'tazilah from the verse, "Blessed be Allah, the Best of the creators (*khaliqīn*)", *khāliq* here means 'designer' (*muṣawwir*) and 'planner' (*muqaddir*). *Khālq* often

---

[572]See the discussion of this point in Ibn Taymīyyah, *Jami' ar-Rasā'il* (ed. Dr. M. Rashad Salim; Jiddah: Dār Al-Madanī, 2nd ed., 1405/1984), vol. I, pp. 146-152; Ibn Al-Qayyīm, Hadī al-Arwah, p. 61.

means to plan and ordain, and this is what is meant in this verse, for Allah has said elsewhere in the Qur'ān, "Allah is the Creator (Khāliq) of all things" [13:18, 39:62]. He is the Creator of every created thing in the world, which includes human actions. However, the Mu'tazilah wrongly try to extend this verse to Allah's speech. They say that "all things" should also include Allah's speech, and, therefore, the Qur'ān should be believed to be created. It is strange that they consider Allah's speech, which is His attribute and which, therefore, is not a created thing, to be included in the phrase "all things", while they exclude human actions from it. Obviously, only those things should be included in it which are created, not the Essence of Allah or His attributes. The words, "*wa Allah khalaqakum wa mā ta'malūn* (Allah has created you and *mā ta'malūn*)" [37:96], as part of Allah's speech are certainly not created. But we do not understand the phrase *mā ta'malūn* to mean *'your action' or *'your carving' (the idols). To be sure, this interpretation does not fit in the context, for Abraham is objecting to the worship of the idols which his people have carved (not to their act of carving). However, the verse does say that the idols are Allah's creation. And since they are idols just because they have been carved by people, it means that the product of human action is a creation of Allah. But were the act of carving not Allah's creation, the objects carved would not have been Allah's creation; they would have been merely wood or stone, and nothing else.

Abū Al-Ḥussayn Al-Baṣrī, the leader of the later Mu'tazilah, has said that the fact that man produces (*yuhdith*) his action is a piece of necessary knowledge. On the other hand, Ar-Rāzī has claimed that we know *a priori* that in order for a possible contingent being to exist it needs one who wills to bring it into existence, and it will not exist if He does not will its existence. Both these propositions are correct, and the claim which some people have made that they contradict each other is wrong. Both parties are correct in what they assert, but they are wrong in what they deny, for there is no contradiction between saying that man produces his actions and saying that it is produced just because Allah wills it. Allah has said, "By the soul and what He molded, and then inspired it with (the knowledge of) its sins and its piety" [91:7-8]. This is an affirmation of fore-ordainment; but on the other hand, the fact that sin and piety are attributed to the soul also affirms that they are human acts, and that it is man who is the sinner and who is pious. The following verse, "Successful is the one who keeps it pure and ruined is the one who corrupts it" [91:9-10], further affirms human action. We can cite many more verses of this nature.

Another misconception that arises from those groups that have been completely splintered is whether Allah should chastise people for their sins which He has created in them. Will it be justice on His part to punish for what He himself has created and done in them? This question has been asked again and again by men throughout the world, and people have given different answers according to their knowledge. Different extremes have thereby developed. Some have placed human actions outside the orbit of divine power; some have denied that Allah's actions have purpose and wisdom and that they are subject to our judgments, and have thus closed all the doors to this question; some have preferred the idea of acquisition (*kasb*), which is hardly intelligible, and have tried to justify, on its basis, reward and punishment; some have put forth the concept of double causes and twin actors; and some have asserted determinism and have not shied away from saying that Allah punishes people for what is not their doing. That question is what led to all of these divisions and differences.

The correct answer is that when one commits a sin, even though Allah creates it, it is a punishment for another sin which one committed earlier. One sin leads to another sin, the succeeding one is punishment for the preceding one, just as one disease leads to another disease.

One might ask, what about the first sin which led to subsequent sins? What has led to it? the answer is that it is punishment for not doing what one has been created for and what is ingrained in man. Allah has created man to worship and serve Him alone without associating anyone with Him, and He has endowed man with love and devotion to Him. He has said, "So set your face steadily and truly to the Faith that Allah has prescribed, (and) upon which He has formed mankind" [30:30]. So when a man does not do what he was created for and does not devote himself to Allah, and love Him and serve Him, he is punished for the omission in that Satan makes the *shirk* and sin that he indulges in alluring and pleasing to him. He finds an empty heart which can welcome good as well as evil. If it had good in it, he would not have filled it with evil. Allah has said, "Thus (did We command) so that We might turn away from him evil and shameful deeds, for he (Joseph) was one of Our sincere and purified (*mukhlaṣ*) servants" [12:24]. Allah has quoted Iblīs as saying, "Then by Your power, I will put them all in the wrong, except your servants among them, sincere and purified (by your grace)" [38:82-83], and Allah responded, "This is indeed a way that leads straight to Me, for over My servants no authority will you have, except such as put themselves in the wrong and follow you" [15:41-42]. Ikhlāṣ is to purify the heart from love and devotion to all

else other than Allah and to devote oneself to Him and serve Him sincerely. When this happens Satan cannot lure man; but when it does not happen, he lures man. Thus to put him in this condition of committing a sin is a kind of punishment for the absence of *ikhlāṣ*, and this is fair and just.

One may ask about the absence of *ikhlāṣ*, as to who has created it in man? the answer is that the question is invalid, for non-existence, as the term says, is not an object to be created or produced. The absence of an action is not something positive that requires an actor for it to happen. It is evil pure and simple, and no evil comes from Allah, as the Prophet (peace be on him) said in opening his prayer, "Lord! Here I am. Glory to you. All good is in Your hands, and evil does not come from You."[573] These words also form part of the prayer he will address to Allah when interceding on behalf of the sinners on the Day of Judgment.

Allah has made it clear that He lets Satan have control only over those people who take him as their friend and supporter, and associate him with Allah. So when they follow him and associate him with Allah he is given control over them by way of punishment. Their association of Satan with Allah and their devotion to him besides Allah is, therefore, a punishment for them for their lack of *ikhlāṣ* to Allah. Hence, when one is inspired with the right and the good, it is the result of one's *ikhlāṣ*; and when one is inspired with evil and sin it is the result of the absence of *ikhlāṣ*.

One may ask: if the absence of *ikhlāṣ* is something existing, the objection remains; but if it is something negative, or non-existing then would it be fair for Allah to punish anybody for something non-existing? We point out that the absence of *ikhlāṣ* does not mean that one has restrained the soul from indulging in desires. Were it so, it would be taken as something existing. But what we have here is the absence of all the means to goodness. This non-existence is simply the deprivation of everything useful to the soul, and the punishment of this deprivation is indulgence in evil, which is different from the punishment that follows when one denies a prophet after his veracity has been established.

In fact, Allah's punishment is of two kinds. One is that He lets a man do wrong and commit sin. This is a chastisement for his lack of *ikhlāṣ*, indifference and non-submission, a chastisement which is often not felt and does not hurt as one continues to indulge in one's desires, but nonetheless it is a great punishment. The second punishment, that which follows the commission of sin is painful.

[573]Discussed earlier; it is authentic.

Allah has referred to the first punishment in these words, "When they forgot the warning they had received, We opened to them the gates of all (good) things" [7:44]; and He has referred to the second in the following words, "Until, in the midst of their enjoyment of our gifts, on a sudden, We called them to account, when lo! they were plunged in despair" [6:44].

One may ask: if it is possible for them to have turned to Allah in repentance and to have submitted to Him without Him creating contrition in their heart and acquiescence and submission to Him, would it have sufficed if He had only put in their hearts the thought of *ikhlāṣ*? The answer is in the negative, for this depends entirely on Allah's favor and grace. All good is in His hands; no one can do anything good except what He bestows. Similarly, no one can refrain from any evil except what He saves one from.

One may ask again: if it is not created in people's hearts, and they are not inspired to it, and on the other hand they cannot do it by themselves, the question still remains: if Allah deprives them of it, will He not be being unfair to them? Will you then fall back on the answer that there is nothing wrong in appropriating one's property as one likes, and Allah will not be asked for what He does? We say that Allah does not do anything wrong if He withholds His grace. One is wrong when one does not render what is due to someone else. Injustice in this sense, Allah has forbidden for Himself, and has prescribed for Himself just the opposite. He withholds from someone what is not his due, which is simply His own favor and grace; hence, He will not be doing anything wrong. Injustice is to withhold what is someone's due. To withhold a favor, on the other hand, is simply fair. Allah is fair when He withholds His favor, and beneficent when He bestows it.

One may still ask: when Allah gives something and inspires to some good, it is only a favor and grace from Him; why should He then not make one do good and prevail over him, just as He has said that His mercy prevails over His wrath? We first point out that what we wanted to demonstrate was that if Allah punished somebody from whom He had withheld the inspiration to do good, He did not do injustice to him, nor was it injustice if He withheld the inspiration. The question raised now is different. It concerns divine wisdom in making His justice prevail over His grace. In fact, it is a question of why He does not bless and favor all his servants equally, or why He favors one and does not favor another. Allah has answered this question when He says, "This is the grace of Allah, which He bestows on whom He pleases, and Allah is the Lord of grace abounding" [57:21]. Referring to the blessings that He has bestowed on the *ummah* of Muḥammad, He says, "Let the

people of the Book know that they have no power whatsoever over the grace of Allah, (and) that His grace is entirely in His hands to bestow on whomsoever He wills, for Allah is the Lord of grace abounding" [57:29-30].

When the Jews and Christians questioned the Prophet (peace be on him) about why Allah gave his *ummah* two rewards and gave them only one reward, he told them Allah's answer in these words: "Did I withhold from you your due and do you injustice?" They replied, "No." Thereupon Allah said, "This is My favor which I bestow upon those whom I will."[574] It is not wise that He should foretell every one of His decisions as to whom He will favor and whom not. When He revealed to a servant of His a part of His wisdom in dealing with his people, in prescribing for them rules, and in requiting them reward or punishment, and in favoring one and not favoring another, he thought it over and exclaimed that what he knew was very, very small in comparison to what he did not know.

While not knowing the wisdom of Allah about the recipient of His guidance, the polytheists of Makkah asked, "Is it these then that Allah has favored from among us?" Allah retorted, "Does Allah not know best those who are grateful?" [7:53]. If you ponder this answer you will realize that Allah knows best the soil wherein He should plant the tree of his favor which will bear the fruit of gratefulness, just as He knows the soil wherein He should not plant the tree because it is not fruit-bearing; and had He tried that, His efforts would have gone to waste, which would be against His wisdom. That is why He has said, "Allah knows best whom to charge with His mission" [6:124].

One may say that if I deny any creation on the part of man I, in fact, am denying that man is the doer of his actions. This is not true. Man really does his actions and he really has the power to do it. Allah has said, "Whatever good you do Allah knows it" [2:197]; and, "Do grieve no longer over what they have been doing" [11:36]. Many more verses of this kind can be quoted.

Now, when it is established that man is the doer of his actions, know that his actions are of two kinds. One proceeds from him without his power and his will coming into play. They are attributed to him but they are not his acts; an example is the movement of a person shivering with cold. The second kind of acts is those which proceed from man following the use of his power and will. They are

---

[574] Al-Bukhārī, 557, 2268, 2269, 3459, 5021, 7467, 7533; At-Tirmidhī, 2871; Aḥmad, 2:6, 111, 121, 129; Aṭ-Ṭayālisī, 1820.

attributed to him, and they are his acts and his acquisition (*kasb*). They are his voluntary acts,, but it is Allah Who has made man the actor and the willer, and it is absolutely His making, without the participation of anyone else. This is why the Elders have denounced determinism (*jabr*). Determinism denotes that the agent does not have power, that he is forced to do the act. In our language we say that the father has power to force (*ijbar*) his young daughter to marry, but he cannot force (*ijbar*) an adult or widowed daughter and give her in marriage against her will.

Coercion (*ijbar*) in this sense is not attributed to Allah, for He is the Creator of human will and what it wills; He causes man to choose freely as against the other beings. That is why the Islamic texts use the word *jabal* rather than *jabr*. The Prophet (peace be on him) said to Ashajj 'Abdul-Qays, "You have two qualities which Allah likes very much: forbearance and patience." Ashajj asked, "Have I acquired them or have I been endowed with them (*jubiltu 'alayhimā*)?" the Prophet said, "You have been endowed with them." Ashajj said, "Praise and thanks to Allah, Who has endowed me with qualities which He and His Prophet love."[575] Allah punishes man for his voluntary acts, and the distinction between punishment for voluntary acts and non-voluntary acts is inherent in human nature and part of natural reason.

Lastly, one might say that to create an act and then to punish for it is injustice. I will say that it is just like swallowing poison and then producing death as a result, which is obviously not unjust. As the poison is the cause of death, sin is the cause of punishment. So if there is no injustice in the former, there is no injustice in the latter.

To sum up: Human actions are really done by people, but they are created by Allah. Human acts are objects of His creation (*makhlūq*), as well as objects of His action (*maf'ūl*), though not His action (*fi'l*). One must distinguish between action (*fi'l*) and an object of action (*maf'ūl*), creation (*khālq*) and an object of creation (*makhlūq*). This is what the author had in mind when he said, "Human actions are Allah's creation (*khālq*), and human acquisition." He says "human actions" and "human acquisition (*kasb*)" and, on the other hand, "Allah's creation", for *kasb* refers to those actions whose good or bad consequences are suffered by the doers. Allah has said, "It (the soul) gets every good that it earns (*kasabat*), and it suffers every ill that it earns (*iktasabat*) " [2:286].

---

[575]Abū Dāwūd, 5255; Aṭ-Ṭabarānī, *Al-Kabīr*, 5313. See also Muslim, 17, 25, 18; At-Tirmidhī, 2011; Aḥmad, 3:23.

(94) Allah does not impose actions upon human beings except what they can do, and they are only able to do what He has imposed upon them. This is the meaning of the Prophet's words, "There is no power and no strength save in Allah." We believe that no one can do anything or move anything, or abstain from any sin except with the help of Allah, nor can anyone obey His command and persevere in obedience except by His grace. Everything happens according to His will, knowledge, decree and planning. His will rules over all wills and His decree prevails over all planning. He does what He pleases and He never commits injustice. "He is not to be questioned for His acts, but they will be questioned (for theirs)" [21:23].

The statement, "Allah does not impose actions upon human beings except what they can do," is based upon the Qur'ānic verses, "Allah does not place on any soul a burden greater than it can bear" [2:286], and "No burden do We place on any soul but what it can bear" [6:152, 7:42, 23:62].

However, Abū Al-Ḥassan Al-Ash'arī tries to justify, on rational grounds, obligations that are beyond one's power.[576] His followers are not sure if there is any text to support his view. Some who think that there is support, cite the case of Abū Lahab. He was called upon, they say, to believe, but Allah said that he would not believe and "will be burned soon in a Fire of blazing flame" [111:3]. This means that he was asked to believe what he would not believe. This is asking a person to do two contradictory things simultaneously, which is impossible. However, this contention is not correct. It is not true that Abū Lahab was asked to believe what he would not believe. He had the power to believe, and was not incapable of believing. He was, therefore, charged only with what he had power over, power in the sense we have explained earlier.

There is also no support for this view in the words Allah addressed to the angels: "Tell Me the names of these, if you are correct" [2:31], while they did not have such knowledge, or in the words that will be addressed to the sculptors on the Day of

[576]See Abū Al-Ḥassan Al-Ash'arī, *Kitāb al-Lumā* (ed. and trans. by Richard J. McCarthy, S.J.; Beirut: Al-Maṭba'ah Al-Kathulikīyyah, 1953), p. 68. See also Ibn Taymīyyah, *Dar' Ta'āruḍ al-'Aql wa an-Naql*, 1:60-65; Ibn Taymīyyah, *Majmū' al-Fatāwa*, 3:318-326.

Judgment, "Put life into the things you have carved,"[577] and other, similar *aḥādīth*. Actually, the words addressed to the angels or to the sculptors do not command anything for which they will be rewarded or punished; it is only a way to state that they are not able to do those things.

Similarly, the supplication of the Believers, "Our Lord! Put not on us a burden greater than we have strength to bear" [2:286], does not imply that Allah may charge them with such a duty, for to charge one with what he cannot do is not to charge him with a duty. It would be like asking him to move a mountain, which would surely prove fatal. Ibn Al-Anbarī said that what the verse means is that Allah should not charge them with something which is difficult for them to do, even though they could do it if they greatly exerted themselves and bore all troubles. Allah has addressed the Arabs in their own language and in their own style. When they said to a person they hated that they could not see him, they simply meant that it was difficult for them to look at him, even though they could physically see him. It is not wise that Allah should command someone to remove a mountain and say that one will be rewarded if he does and punished if he does not. This is made clear by Allah himself when He says, "He does not put on any soul a burden greater than it can bear" [2:286].

Some people say that it is justified to charge one with what is usually impossible, as against what is in itself impossible. The latter is inconceivable and hence cannot be commanded; on the other hand, the former is conceivable. A third group of people say that what cannot be done cannot be a duty except what cannot be done just because one is busy with something else. These people in essence agree with the Elders and the leading scholars. They use, however, innovative language when they say "except what cannot be done because one is busy with something else," for it boils down to saying that one cannot do what one does not do. They resort to such language because of their assumption that power (*ṭāqah*), whether you call it ability (*istiṭā'ah*) or capability (*qudrah*), exists only with the action. This leads them to say that what one does not do, one cannot do, and this goes against the Qur'ān, the Sunnah and the consensus of the Elders, as well as against common sense, as we have said previously in the discussion on power (*istiṭā'ah*).

The power which co-exists with action is not a pre-condition for obligation, even though the intention for the action is there. The exponents of this view argue from the verse, "They lost the power

---

[577]Part of *aḥadīth*, Al-Bukhārī, 5951, 7558; Muslim, 2108; An-Nasā'ī, 8:215.

to hear" [11:20], and "Verily, you (Moses) will not be able to have patience with me" [18:67, 72, 75]. But what they call power (*istiṭā'ah*) and which co-exists with action is not intended at all here. Allah has condemned them for losing the power to hear. If the power referred to here meant the power that exists with action, no human being would be able to hear before he actually hears. Nor would there be any sense in marking out some people for condemnation. The people who have been condemned have been condemned because they disliked the truth or they found it difficult to practice, or they hated the people who preached it, or they did not want to give up their lusts.

Moses, on the other hand, did not have patience with his companion because the latter, in his view, was violating the Law; he did not have the knowledge that his companion had. What I am saying here is completely in agreement with the common usage of Arabs as well as non-Arabs. When people hate a person they say, "We cannot do any good for him." Obviously, they utter that out of hatred for him and not because they are incapable of doing it. To say, "We cannot harm him" is a form of exaggeration. Similarly, for someone they love, they say, "We cannot punish him." They cannot punish him because they love him too much, not because they do not have the ability to do so. Again, when you say, "I will beat to death," you simply mean that you will beat him severely. When Allah says that they lost the power to hear, He is not excusing them. If Allah were to command only what people like, there would be chaos everywhere in the world. Allah has said, "If the Truth had been in accord with their desires, truly the heavens and the earth and all beings therein would have been in confusion and corruption" [23:71].

The author has then said, "They cannot do except what Allah imposes upon them (*yukallifuhum*) to do." What he means is that people cannot do except what Allah empowers them to do, a gift which is different from the gifts of health, power and fitness of the organs that He has bestowed upon them. And, "There is no power and no might except in Allah" is evidence that proves fore-ordainment. The author comments on it later; however, the language He has used is confusing. We do not use the word "impose upon" (*taklīf*) for "empowering" (*iqdar*); it is used only for command and prohibition. He has said, "He does not impose upon them except what they can do, and they do not do except what He has imposed upon them." Apparently, this implies that they both have the same meaning. In any case, it is not true, for people sometimes do more than what Allah commands them to do. When He commands them, He does consider their facility and their ease. He has said, "Allah

intends every facility for you; He does not want to put you to difficulties" [2:185]; "Allah wishes to lighten your (burden)" [4:28]; and, "He has imposed no difficulties on you in religion" [22:78]. Hence, if He had increased our obligations, we must have been able to do them. But He has not increased them; in fact, He has charged us with less than what we can do. He has been merciful to us and has not put us into difficulty in religion. In any case, the author's language is confusing.

"Everything happens as He wills, knows and decrees." By decree (*qaḍā*) the author means the creative/cosmic/positive decree (*al-qaḍā al-kawnī*) not the religious/normative decree (*al-qaḍā ash-shar'ī*). Decree is of two kinds: cosmic and religious. Similarly will (*irādah*), command (*amr*), leave (or permission) (*idhn*), writing (*kitāb*), injunction (*ḥukm*), prohibition (*taḥrīm*) and word (*kalimah*) are all of two kinds, cosmic or creative, and religious or legislative.[578] The verse, "So He ordained them (*qaḍā hunna*) as seven firmāments in two days" [41:12], for example, uses *qaḍā* in the sense of creative decree; and the verse, "Your Lord has decreed (*qaḍā*) that you worship none but Him" [17:23], uses it in the religious/prescriptive sense.

We have already cited verses referring to the cosmic and the religious wills (*al-irādah al-kawnīyyah wa ad-dinīyyah*) while commenting on the author's words, "Nothing happens except what He wills."

As for existential command *(al-amr al-kawnī*), it is referred to in the verse, "But His command, when He intends a thing, is only that He says unto it, 'Be,' and it is" [36:82]. It is also referred to in the following verse, according to the stronger opinion on this question, "When We decide to destroy a population We command (*amarnā*) the affluent among them, and they transgress, so that the word is proved against them, then He destroys them utterly" [17:16].

The legislative command (*al-amr ash-shar'ī*) is referred to in verses like, "Verily, Allah commands justice and kindness" [16:90]; and, "Verily, Allah commands you to render back your trusts to those to whom they are due" [4:58].

The existential leave (*al-idhn al-kawnī*) is meant in the verse, "They could not harm with it anybody except by Allah's leave" [2:102], and the legal permission (*al-idhn ash-shar'ī*) is meant in the

[578]For a detailed discussion of this point, see Ibn Al-Qayyīm, *Shifā' al-'Alil*, 270-283.

verse, "Whether you cut down the tender palm trees or left them standing on their roots, it was by leave of Allah" [59:5].

As for cosmic prescription (*al-kitāb al-kawnī*), it is referred to in the verses, "Nor is a man long-lived granted length of days, nor is a part cut off from his life, but it is in a Book. All this is easy to Allah" [35:11]; and, "Before this We wrote in the Psalms after the message (given to Moses): 'My servants, the righteous will inherit the earth'" [21:105]. The religious or legislative writing (*al-kitāb ash-shar'ī ad-dīnī*) is referred in such verses as, "We commanded (*katabnā*) therein for them: life for life, eye for eye..." [5:48], and "Believers, fasting is prescribed (*kutiba*) for you..." [2:183].

Reference to the existential command (*al-ḥukm al-kawnī*) is found in verses like, "Therefore, I will not leave this land until my father permits me, or Allah commands me, and He is the best to command" [12:80]; and, "Say: My Lord! Judge you in truth! Our Lord Most gracious is the One Whose assistance should be sought against the blasphemies you utter" [21:112]. Reference to religious injunction (*al-ḥukm ash-shar'ī*) is found in verses like, "Lawful unto you (for food) are all four-footed animals with the exception named. But animals of the chase are forbidden while you are in the Sacred Precincts or in pilgrim's garb, for Allah commands according to His will and plan" [5:2]; and, "Such is the command of Allah: He judges (with justice) between you" [60:10].

The existential prohibition (*at-taḥrīm al-kawnī*) is referred to in such verses as, "Allah said: Therefore the land will be forbidden to them for forty years, and in distraction will they wander through the land" [5:29]; and, "But forbidden it is for any population which We have destroyed that they return" [21:95]. The religious prohibition (*at-taḥrīm ash-shar'ī*) is meant in such verses as, "Forbidden to you (for food) are dead meat, blood, the flesh of swine..." [5:3], and "Prohibited to you (for marriage) are your mothers, daughters..." [4:23].

As for the existential word (*al-kalimah al-kawnīyyah*), it is referred to in the verse, "The fair word of your Lord was fulfilled for the children of Israel, because they had patience and constancy" [7:137]; and in the *ḥadīth* of the Prophet (peace be on him), "I take shelter in the perfect words of Allah, which neither the good nor the wicked can violate."[579] Word in the religious or legal sense (*al-kalimah ash-shar'īyyah ad-dinīyyah*) is referred to in the verse,

---

[579]Discussed earlier; it is authentic.

"And remember that Abraham was tried by his Lord with certain words which he fulfilled" [2:124].

The author has said, "Allah does what He wills and He is never unjust." the Qur'ān has also stressed that Allah does not do any injustice to His people. However, in this regard we should take a course between the free-willers and the determinists.[580] Whatever is wrong and unjust for man is not necessarily wrong and unjust for Allah, as the free-willers and the Mu'tazilah believe. They liken Allah to His creatures and conceive of Him on their pattern. Far exalted is He above that. He is Self-Sufficient and Powerful. Men, on the other hand, are poor, dependent upon Allah, and completely under His control. Some theologians entertain the wrong view that injustice means what Allah cannot do, and say that whatever He does cannot be unjust. Everything possible is just if He does it. The only actions which are unjust are those which violate the command of an authority, and Allah is not subject to any authority. This view is contradicted by many verses of the Qur'ān, such as, "But whoever works deeds of righteousness, and has faith will have no fear of injustice nor of any curtailment" [20:112]; "The word changes not before Me, and I do not the least injustice to My servants" [50:29]; "Nowise will We be unjust to them. It is they who have been unjust to themselves" [43:76]; "They will find all that they did placed before them, and not one will your Lord treat with injustice" [18:49]; "That Day will every soul be requited for what it earned; no injustice will there be that Day, for Allah is swift in taking account" [40:17].

That opinion is also contradicted by the *ḥadīth* in which the Prophet (peace be on him) quotes Allah as saying, "My servants, I have banned injustice for Me and have banned injustice for you. You must not, therefore, wrong each other."[581] Two things are clear from this *ḥadīth*. One, Allah has banned injustice for Himself, and obviously it is not the impossible which is banned. Second, His statement that He has banned injustice for Himself is just like His statement that He has imposed mercy on Himself. This contradicts the view that the application of injustice to Allah's action is ruled out because He cannot be imagined to violate the command of any authority over Him, as there is no such authority. Allah clearly says

---

[580]For an elaboration of this point see Ibn Taymīyyah, *Majmū' al-Fatāwa*, 18:137-145; Ibn Taymīyyah, *Jāmi' ar-Rasā'il*, vol. I, pp. 119-142; Ibn Al-Qayyīm, *Mukhtasar aṣ-Ṣawā'iq al-Murṣalah*, vol. I, pp. 311-319.

[581]Muslim, *Al-Birr wa aṣ-Ṣalāḥ*, 2577; At-Tirmidhī, *Ṣifat al-Qiyāmah*, 2497; Ibn Mājah, *Az-Zuhd*, 4257; Aḥmad, 5:154, 160, 177.

that He has imposed mercy on Himself and banned injustice. Obviously He will impose on Himself or ban for Himself only such things as He can do, not what is inconceivable.

The Elders have said that the verse, "He does not have to fear injustice or any curtailment" [20:112], means that one should not fear that the evil deeds of others will be charged to his account, or his own good deeds will be dropped from it. At another place, Allah has said, "No soul will bear the burden of another" [17:15]. Obviously, no one fears what is impossible, and no one needs to be assured against it; one needs assurance only against what is possible. Since the verse assures against injustice, it means that injustice is possible and Allah can cause it. Similarly, when Allah says, "Do not quarrel in My presence... I do not the least injustice to My servants" [50:28-29], He does not forswear what is impossible or what He cannot do; He only forswears what He can do, namely punishing for not doing anything wrong.

Again, if they are correct, Allah need not be exalted over anything, for He can do anything, and whatever He does must be good, as evil has no meaning in His context. This is plainly in conflict with the Qur'ān. Allah has said more than once that He does not do what does not behoove him, and that He is exalted far above what is evil, undesirable or meaningless, for example, "Do you then think that We had created you in jest, and that you will not be brought back to us (for account)?" [23:115]. Here He exalts Himself above creating something that has no purpose, and condemns those who attribute such an act to Him. "Will We then treat the people of faith like the people of sin?" [68:35]; or, "Will We treat those who believe and work deeds of righteousness the same as those who do mischief on earth? Will We treat those who guard against evil the same as those who turn aside from the right?" [38:28]. These verses clearly refute the view that Allah may treat the righteous and the wicked alike, and shows that Allah will not do that because it is an evil practice. Also, "What! Do those who seek after evil ways think that We will hold them equal with those who believe and do righteous deeds - that equal will be their life and their death? What an evil judgment they make!" [45:21].

Abū Dāwūd in his *Sunan* and Al-Ḥākim in his *Al-Mustadrak* have recorded a *ḥadīth* reported by many Companions, such as Ibn 'Abbās, 'Ubādah Ibn Samit and Zayd Ibn Thābit, that the Prophet (peace be on him) said, "If Allah were to punish the inhabitants of the heavens and the earth, He would punish them without doing any injustice to them; and if He were to have mercy on them, His mercy

would be better than their deeds."[582] The determinists believe that this *ḥadīth* supports their view. The free-willers, on the other hand, think that it conflicts with their views; consequently they either deny it or misinterpret it.

Only the Ahl as-Sunnah accept this *ḥadīth* without any reservation. They say that it praises Allah's greatness and majesty, extols His blessings on His creatures, and underscores their failure to render what is His due, whether because of weakness, ignorance, defiance or ungratefulness; for it is His right that one should obey and not defy Him, remember and not forget Him, be thankful and not thankless to Him, strongly love Him, completely trust Him, submit to Him, fear Him and put his hopes in Him. It is our duty that we love Him, remember Him and obey Him with all our heart and all our might. This is certainly possible, but we fail in varying degrees. Some of us succeed in one respect but fail in another. There is nobody that does not defy Allah's will, and does not do, for a period long or short, what he is not created for. If Allah were to carry out His justice, He would punish the people of the heavens and the earth without doing any injustice to them. The best that people can do is repent for their sins. If Allah accepts that, it will only be a favor from Him; but if He decides to punish them for their sins, He will not be doing injustice to them, even if they repent. He has, however, decided out of mercy not to punish anyone who repents, and has imposed on Himself mercy. Hence, what saves people is His mercy and forgiveness.

Their own deeds will not save them from Hell or take them to Paradise. As the most pious man on earth, the most obedient and the most humble to Allah has said, "Nobody will be saved on account of his deeds." They said, "Not even you, Messenger of Allah?" He replied, "Not even I, except if Allah covers me with His mercy and grace."[583] His best friend asked him how to supplicate in prayer. He said, "Say, 'Lord, I have done great wrong to myself. None can pardon wrongs and forgive except You. Forgive me just as a favor from you, and have mercy on me. You are indeed Forgiving, Merciful."[584] If this was the condition of the person who was the best man on earth after the prophets and the messengers, you can

---

[582]Part of a long *ḥadīth*, Abū Dāwūd, *As-Sunnah*, 4699; Ibn Mājah, *Al-Muqaddamah*, 77; Aḥmad, 5:182-183, 185, 189; Ibn Ḥibban, 1877; Al-Lalkā'ī, 1093, 1232. This *ḥadīth* is authentic.

[583]Discussed earlier; it is authentic.

[584]Al-Bukhārī, 834, 6326, 7388; Muslim, *Adh-Dhikr wa ad-Du'ā'*, 2705; At-Tirmidhī, *Ad-Da'wāt*, 3521, 3835; An-Nasā'ī, 3:53; Ibn Mājah, *Ad-Du'ā'*, 3835; Aḥmad, 1:4, p. 7.

think of others. In fact, he became the most righteous (*aṣ-Ṣiddīq*) just because of Allah's grace, and he attained that position by knowing Allah, by knowing His greatness and majesty, by recognizing His rights on His creature on the one hand, and recognizng his own shortcomings on the other.

Wretched is he who thinks that men do not need Allah's forgiveness and mercy. Such a person is completely ignorant of Allah and His rights. One who cannot appreciate this should think of Allah's great blessings on him, and what he ought to do for them. He should weigh his thankfulness and ingratitude. If he thinks over all this, I am sure he will realize that were Allah to punish people in the heavens and on the earth He would punish them without doing any injustice at all.

(95) We believe that the dead benefit from the prayers and charities offered by the living on their behalf.

The Ahl as-Sunnah are agreed that the dead benefit from the acts of the living in two ways.[585] They benefit, first, from the things to which they had contributed in their lives, and second, from the prayers of Muslims for their forgiveness, as well as from their charity and *ḥajj*. There is, however, some difference with respect to *ḥajj*. In the opinion of Muḥammad Ibn Al-Ḥassan, the deceased gets the benefits of charity, but not of *ḥajj*, which reaches only its doer. For the rest of the scholars, however, the benefit of *ḥajj* may reach anyone on whose behalf it is performed, and this is correct. As for the other acts of worship associated with one's person, like fasting, prayer, reading the Qur'ān and remembering Allah (*dhikr*), Abū Ḥanīfah, Aḥmad and the majority of the Elders believe that their benefits reach the dead. However, in the opinions of Ash-Shāfi'ī and Mālik, as they are known to people, their benefits do not reach the dead.

Some mistaken heretics claim that no benefits reach the dead from anything the living do, even supplications (*du'ā'*). They argue from the verses, "Man can have nothing but what he strives for" [53:59]; "You will be repaid the rewards of your past deeds" [36:54]; and, "It (the soul) gets what good it earns and suffers what evil it earns" [2:286]. They also cite the *ḥadīth* of the Prophet (peace be on him), "When a man dies his deeds come to an end. However,

---

[585]For a fuller discussion, see Ibn Taymīyyah, *Majmū' al-Fatāwa*, 24:306-313; Ibn Al-Qayyīm, *Ar-Rūḥ*, 159-193.

he continues to benefit from three things: a lasting charity, a good son who prays for him, and knowledge from which people benefit after him."[586] This *ḥadīth* mentions, they say, only those things to which one contributed to while alive, and does not say anything about those to which one did not contribute.

Some people say that the only acts of worship that can benefit are those which one is allowed to perform on behalf of others. But acts which cannot be performed on another's behalf, such as embracing the faith (Islam), praying, fasting, and reciting the Qur'ān, do not benefit the dead. They cite the *ḥadīth* which Al-Nasā'ī recorded on the authority of Ibn 'Abbās, in which the Prophet (peace be on him) said, "Nobody can perform prayer or fast on behalf of another. However, one can give half a handful (*mudd*) of wheat for every day of fasting to the poor for his meals."[587]

Arguments in support of the view that the dead may benefit from things to which they have not contributed come from the Qur'ān, the Sunnah, Consensus (of the scholars) and valid analogy (*qiyās*).

The Qur'ān states, "Those who came after them say: 'Our Lord! Forgive us and our brethren who came before us into Faith'" [59:10]. This verse praises the people who pray for the forgiveness of their brethren who came before them. The implicaton is clear that the dead benefit from the prayers of their successors. The *ummah* is agreed that the dead benefit from the prayer of the living which they say at the deceased's funeral. The prayers that are mentioned in the *aḥādīth* for that occasion are well known; similarly well known are the prayers that are said after putting the dead in the grave. For example, Abū Dāwūd has reported from 'Uthmān Ibn 'Affan that the Prophet (peace be on him) stood by a grave when a dead body was placed in it and said to people around him, "Pray that Allah forgives your brother and that he does not waver when he is questioned. This is going to take place now."[588]

Visitors to the grave should also say some prayers. In his *Ṣaḥīḥ*, Muslim has recorded from Buraydah Ibn Al-Husayb that the Prophet (peace be on him) used to teach them that at the time of

---

[586]Muslim, *Al-Wasī'ah*, 1631; Abū Dāwūd, *Al-Waṣayā*, 2880; At-Tirmidhī, Al-Aḥkam, 1376; An-Nasā'ī, 6:251; Aḥmad, 2:382.

[587]Aṭ-Ṭaḥāwī, *Mushkil al-Āthār*, 3:141. The chain of the tradition does not go back to the Prophet (peace be on him), but stops at the Companion, Ibn 'Abbās; however, the chain is authentic. See Ibn Al-Qayyīm, *Ar-Rūḥ*, p. 239.

[588]Abū Dāwūd, *Al-Janā'iz*, 3221, Al-Bayhaqī, *Sunan*, 4:56; Al-Baghawī, *Sharḥ as-Sunnah*, 1523; Al-Ḥakīm, *Al-Mustadrak*, 1:370, and Adh-Dhahabī has agreed with the Al-Ḥakīm's evaluation that the *ḥadīth* is authentic.

visiting graves one should say, "Peace be upon you, people of *imān* and Islam who are in these graves. We will also be joining you when Allah wills. We pray for peace and rest for you and for us."[589] Muslim has also recorded the *ḥadīth* wherein 'Ā'ishah asked the Prophet (peace be on him) about how to pray for people in the graves. He said, "Say: Peace be upon you, people of these houses, people of *imān* and *islām*! May Allah have mercy on those who go before us and those who will come after. We will also join you, when Allah wills."[590]

As for the question whether the benefits of charity reach the dead, there is a *ḥadīth* in the *Ṣaḥīḥ*s of Al-Bukhārī and Muslim on the authority of 'Ā'ishah that a man came to the Prophet (peace be on him) and said, "My mother died suddenly and could not leave a will. If she could have, she would have bequeathed, I believe, some charity. Will she benefit if I give something in charity on her behalf?" The Prophet said, "Yes."[591] Al-Bukhārī has another *ḥadīth* in his *Ṣaḥīḥ* reported by 'Abdullah Ibn 'Abbās that the mother of Sa'd Ibn 'Ubādah died while he was not present. Sa'd came to the Prophet (peace be on him) and said, "Messenger of Allah! My mother died while I was not present. If I give something in charity on her behalf, will it benefit her?" the Prophet said, "Yes," whereupon Sa'd said, "Bear witness that I give my garden attached to our house in charity for her."[592] There are other *aḥādīth* that express the same notion.

Regarding fasting, there is a *ḥadīth* in the two *Ṣaḥīḥ*s reported by 'Ā'ishah that the Prophet (peace be on him) said, "Whoever dies and failed to fast for any days, his heir (*wālī*) may fast on his behalf."[593] There are other *aḥādīth* in the *Ṣaḥīḥ* collections to the same effect. However, Abū Ḥanīfah believes that instead of fasting one should feed the poor for those days. He argues from the *ḥadīth* reported by Ibn 'Abbās which we have mentioned above. For a

---

[589]Muslim, *Al-Janā'iz*, 975; Ibn Mājah, *Al-Janā'iz*, 1547; An-Nasā'ī, 4:94; Aḥmad, 5:353, 360.

[590]Muslim, *Al-Janā'iz*, 974; An-Nasā'ī, 4:93-94; Ibn Mājah, 1546; Aḥmad, 6:180, 221.

[591]Al-Bukhārī, 1388, 2760; Muslim, 1004; Abū Dāwūd, *Al- Waṣayā*, 2881; An-Nasā'ī, 6:250; Ibn Mājah, *Al-Waṣayā*, 2717; Mālik, *Al-Muwaṭṭa*, 2:760.

[592]Al-Bukhārī, 2756, 2762, 2870; Abū Dāwūd, *Al-Waṣayā*, 2882; At-Tirmidhī, *Az-Zakāh*, 669; An-Nasā'ī, 6:252-253.

[593]Al-Bukhārī, 1952, Muslim, *As-Sawm*, 1147; Abū Dāwūd, *As-Sawm*, 2400; Aḥmad, 6:69.

detailed discussion on the subject, the reader may consult the books of *fiqh*.

As for *ḥajj*, Al-Bukhārī has a *ḥadīth* in his *Ṣaḥīḥ*, reported by Ibn 'Abbās, that a woman from the tribe of Juhaynah came to the Prophet (peace be on him) and said, "My mother vowed to make *ḥajj* but could not do so and died. May I make the *ḥajj* for her?" the Prophet (peace be on him) said, "Yes, you may do it for her. Suppose she had a debt to pay, would you not pay it for her? So the debt to Allah should be paid before every other debt."[594] On this subject also there are many more *aḥādīth*.

The *ummah* are agreed that the debts of the dead can be paid even by a stranger and from any money, even if not from his legacy. This is supported by the *ḥadīth* that when Abū Qatādah paid two dinars which he had promised to pay on behalf a dead person, the Prophet (peace be on him) said, "Now his body is safe from the Fire."[595]

This is consistent with the principles of the Shari'ah, and can be derived from them through analogy (*qiyās*). The benefit of an act is the right of its doer; if he wants to transfer it to his brother, why should he be forbidden when he is not forbidden from giving a gift to someone from his money or paying off someone's debt after his death. When the Law-giver (Ash-Shāri') has said that the benefits of fasting may reach the dead, he has, in fact, indicated that the benefits of reading the Qur'ān and other acts of worship may also reach him. Fasting is abstaining intentionally from food, drink and the like. The Shāri' has clearly stated that its benefits can be passed on to the dead. There is then no reason why the benefits of reading the Qur'ān and other intentional acts of worship may not be passed on.

The argument from the verse, "Man can have nothing but what he strives for," has been answered in different ways.[596] Two of these answers are the best. One says that through a person's efforts and good behavior he gains friends, marries women and produces children, helps people and loves them. Only then do people feel for him or pray for him and offer him the benefits of their deeds. In a sense, therefore, these benefits are the results of his own efforts. In fact, simply joining the Muslim community in faith entitles one in life and after death to the benefit of prayer and other acts of the

---

[594]Al-Bukhārī, 1852, 6699, 7315; An-Nasā'ī, 5:116; Aḥmad, 1:27Y.

[595]Part of a *ḥadīth*, Aḥmad, 3:330; Aṭ-Ṭayālisī, 1673; Al-Bayhaqī, *As-Sunan Al-Kubra*, 6:75; Al-Ḥakīm, *Al-Mustadrak*, 2:58. It is *ḥasan*.

[596]See also Ibn Taymīyyah, *Majmū' al-Fatāwa*, 24;312; Ibn Al-Qayyīm, *Ar-Rūḥ*, p. 169.

members of the community. Faith is a condition, as Allah has said, for benefitting by prayer and the acts of their co-religionists. Hence, if one benefits from them, one has in fact contributed towards such benefits. The second and more convincing answer is that the Qur'ān does not deny the idea of benefitting from the efforts of others. What it does deny is that one has a right over what one does not work for. This is a completely different matter. Obviously one has a right only over one's own deeds, not over the deeds of others. But it is entirely up to a person to pass on the benefits of his deeds to another or to keep them to himself.

Certainly the verses, "No bearer of burdens will bear the burden of another, and no person will have anything but what he strives for" [53:38-39], are clear. The first means that Allah does not punish anyone for the sin of another, as the kings of the world do. The second says that no one will be saved except on account of one's own deeds, so that people may give up the false expectation that they will be saved on account of the deeds of their fathers, ancestors and saints. But those verses do not say that no one can benefit from the deeds of any other.

The same is true about the verses, "For it is what it earns" [2:286], and "You will not be repaid except the rewards of your past deeds" [36:54]. Their contexts show that what they mean is that one cannot be punished for the deeds of another. The second verse, for example, continues like this, "Then, on that Day not a soul will be wronged in the least, and you will not be repaid except the rewards of your past deeds" [36:54].

Similarly, the argument from the *ḥadīth*, "When a person dies his deeds comes to an end," is not correct. It does not say that one will not benefit from the deeds of another; it only says that one's deeds will come to an end. The deeds of a person are his own; when he offers its benefits to another person what reaches the latter is the benefit of his own acts not those of the latter. And this is like paying off some one else's debt and relieving him of his responsibility which he himself cannot discharge.

As for the distinction between monetary acts and bodily acts, we have already quoted the *ḥadīth* which says that one can fast on behalf of his ward or legator, even though fasting is an act in which one cannot represent another. Further, we have the *ḥadīth* that Jābir once offered the 'Īd al-Adha prayer with the Prophet (peace be on him). After the prayer, the Prophet (peace be on him) took a lamb and sacrificed it, saying, "In the name of Allah, and Allah is great. Lord, this is from me and from those who belong to my community

but did not sacrifice."[597] This *ḥadīth* has been recorded by Ahmad, Abū Dāwūd and At-Tirmidhī. On another occasion, the Prophet (peace be on him) sacrificed two lambs. On one he said, "Lord, this is from my whole community," and on the other he said, "Lord, this is from Muḥammad and Muḥammad's family."[598] Aḥmad has recorded this *ḥadīth* also. Obviously sacrifice is an act of shedding blood, and the Prophet (peace be on him) did it on behalf of others.

Ḥajj provides another instance. It is primarily an act of the body. It does involve money, but money is only a means to it. Everyone knows that those who live in Makkah have also to make *ḥajj*, provided they can walk to 'Arafah. Obviously there is no money involved in their case. It is not made up of bodily and monetary acts; it is purely bodily. Scholars of the Ḥanafī school have clearly stated that *ḥajj* is bodily worship.

Another instance is provided by the collective duties (*furūḍ kifāyah*) in which some people discharge a duty on behalf of a whole group. These duties illustrate the principle that one can offer benefits to another. They are like making a gift of one's wages to anyone one wishes.

However, to hire people to recite the Qur'ān and offer the benefits to the deceased is an unjustified innovation (*bid'ah*). None of the Elders did it, nor has any *imām* justified it. They are one in forbidding people to hire someone to recite the Qur'ān on their behalf. The most they have differed on is the question of hiring someone to teach the Qur'ān or other things of common benefit.

The case of *thawāb* (merits) is different. It does not reach the deceased unless the action is performed for the sake of Allah. When a hired person reads the Qur'ān, he is not acting exclusively for Allah, hence its benefits cannot be offered to the deceased. This is the reason no one has allowed the hiring of somebody to fast or pray and offer the benefits to the deceased. However, if money is offered as help to those who are engaged in reading, learning, or teaching the Qur'ān, it will be considered to be charity, and its benefits may be offered to the deceased. It has been written in *Al-Ikhtiyār*[599] that if someone wills that somebody should read the Qur'ān over his

---

[597] Abū Dāwūd, *Al-Aḍāḥī*, 2810; At-Tirmidhī, *Al-Aḍāḥī*, 1521; Aḥmad, 3:356, 362; Al-Ḥakīm, *Al-Mustadrak*, 4:299. It is an authentic *ḥadīth*.

[598] Aḥmad, 6:391-392; Al-Bayhaqī, *As-Sunan al-Kubra*, 9:259-260, 268. The *ḥadīth* is *ḥasan*; see Al-Haythamī, *Majmū' az-Zawā'id*, 4:22.

[599] Abū Al-Faḍl Al-Mūṣalī, *Al-Ikhtiyār li Ta'līl al-Mukhtār* (ed. Maḥmūd Abū Daqīqah; Beirut: Dār Al-Ma'rifah, 1395/1975), vol. 5, p. 84.

grave and is to be paid from the money he has left, it is wrong, for it is a kind of hiring. Az-Zāhidī has also mentioned in *Al-Qunyah* that if anyone makes a *waqf* for a person to read the Qur'ān over his grave it is wrong. However, if one reads the Qur'ān for another, of his own will and not for any wages, its benefits may reach the latter, as do the benefits of fasting and *ḥajj*.

One might object and say, how can you allow it when neither did the Elders practice it nor did the Prophet (peace be on him) recommend it? The answer is that there is no difference between it and *ḥajj*, fasting and supplications. If the benefits of these actions reach the dead, the benefits of reading the Qur'ān may also reach him. If the Elders did not do it, it does not mean that its benefits will not reach the dead. There is no principle that contradicts this practice.

One might say that in the case of *ḥajj* and fasting we have the word of the Prophet (peace be on him), but we do not have anything from him about reading the Qur'ān. The answer is that the Prophet (peace be on him) did not himself expound these practices; he only responded to the questions of the people. When he was asked about *ḥajj*, he said that its benefits would reach the deceased, and when he was asked about fasting he said the same about it. He did not rule out other things, and there is no difference between fasting, which is an act of intentional abstinence from food and drink, and reading the Qur'ān as far as the transfer of benefits is concerned.

On the question of offering the benefits to the Prophet (peace be on him), some scholars of later times are of the view that it is commendable. Others say that it is an unjustified innovation (*bid'ah*) because, first, the Companions of the Prophet (peace be on him) did not do it, and second, because it is superfluous, as the Prophet (peace be on him) receives benefits equal to what anyone of his *ummah* receives for any good act he does, since it is he who has shown the way to everyone.

Some people have said that the deceased gets the benefit of hearing the Qur'ān when it is read at his grave. This is not the view of any recognized *imām*. It is true that the deceased hears,[600] but he does not benefit from such hearing. The benefit of hearing the Qur'ān accrues only in life. It is a voluntary act, and like all other

---

[600] Qur'ānic verses 35:22 and 27:88 should not be interpreted to mean that the dead do not hear at all. There are *aḥādīth* that allude to their hearing, such as, for example, the *ḥadīth* that the angels Munkar and Nakir will question the dead in the grave and they will answer them. But that does not mean that they will hear everything.

voluntary acts it ends with death. I am afraid that, on the contrary, the deceased may feel unhappy on hearing the Qur'ān if he remembers that he did not follow the commands of the Qur'ān in his life and did not get its benefits.

As for reciting the Qur'ān over graves there are three views. Abū Ḥanīfah and Mālik disapprove of it; Aḥmad also agrees with them, according to one report. Their argument is that this is an innovation; there is no *ḥadīth* to support it. Reading the Qur'ān resembles prayer, which has been prohibited on graves. However, Muḥammad Ibn Al-Ḥassan allows it and, according to one report, Aḥmad has also allowed it.[601] Their argument is that Ibn 'Umar advised his descendants to read the first and the last few verses of Sūrat Al-Baqarah over his grave when his body was to be buried. It has also been reported that some of the Muhājirūn recited Sūrat Al-Baqarah over graves.[602] Some people say that there is no harm in reciting the Qur'ān at the time of putting the deceased into the grave. Aḥmad agrees with this opinion in view of what has been just mentioned of Ibn 'Umar and some other Companions. He does not, however, like people to go to the graves afterwards and read the Qur'ān there, because there is no *ḥadīth* to that effect, nor has it been reported by the Elders. This is probably the best view on the subject since it takes into consideration all the points, for and against.[603]

(96) Allah answers prayers and fulfills needs.

In the Qur'ān, it states, "Your Lord says: Call on Me. I will answer your (prayer)," [40:60], and "When My servants ask you concerning Me, I am indeed close (to them). I listen to the prayer of every supplicant when he calls on Me" [2:186]. The majority of mankind, Muslims and non-Muslims alike, believe that prayer is one of the most powerful means to secure good and avoid evil.[604] The Qur'ān says that when the unbelievers are in trouble at sea they call

---

[601] See Ibn Qudāmah, *Al-Mughnī*, vol. 2, p. 567; Ibn Al-Qayyīm, *Ar-Rūḥ*, p. 17.

[602] Al-Albānī points out that these narrations are probably not authentic.

[603] Ibn Qudāmah, *Al-Mughnī*, vol. 2, pp. 566-567; An-Nawawī, *Al-Majmū' Sharḥ al-Muhadhdhab*, (Madinah: Al-Maktabah As-Salafīyyah, n.d.), vol. 5, p. 311; Ibn 'Abidīn, *Radd al-Muḥtar* (Cairo: Dār Al-Kutub Al-'Arabīyyah, 1330/1911), vol. 2, pp. 242-243.

[604] Ibn Al-Qayyīm has discussed this point at length, see his *Maḍārij as-Sālikīn*, 3:102-105, and *Ad-Da'wa ad-Dāwā* (ed. Muḥammad Muḥiy ad-Dīn Abdul-Hāmid; Cairo: Maṭba'at Al-Madanī, 1377/1958), pp. 7-21.

on Allah and pledge their exclusive fealty to Him, and that when men are afflicted they call on Him, lying on their sides, sitting, or standing, and He answers their call whether they are believers in Him or not. Granting people's prayers is like providing for their sustenance and helping them. It is part of Allah's universal providence (*rubūbīyyah*). However, if one denies Allah and defies His commands, this favor turns into an ordeal for him, and is no longer a blessing. Ibn Mājah has recorded a *ḥadīth* reported by Abū Hurayrah that the Prophet (peace be on him) said, "One who does not pray to Allah courts His anger."[605] A poet has put it this way:

> "The Lord is angry when you do not beseech Him.
> But the son of Adam is angry when you ask of him."

Ibn 'Aqil has discussed various implications of Allah liking people to call on him. First, He is not a non-existent that cannot be beseeched. Second, He is Rich and Bountiful; only the poor and indigent are not approached. Third, He hears; only the deaf are not called upon. Fourth, He is Generous; only the miserly are not begged. Fifth, He is Merciful; only the malevolent are not asked. Sixth, He is Powerful; only the weak are not implored.

Those who believe only in nature know that a fire is not asked to stop, and a star is not prayed to to grant fortunes. Their effects are produced naturally and not caused by their will. Hence, supplication and prayer have been ordained in order to demonstrate that the naturists are absolutely mistaken.

Some philosophers and a few mistaken Ṣūfis have said that supplication (*du'ā'*) is of no avail. If Allah decrees something, they say, there is no need for prayer; but if He does not, prayer is also of no use. Some even say that the perfect knowers of Allah refrain from supplicaton and consider it to be a sign of imperfection. This comes from the mistakes of some Ṣūfī sheikhs. It is repudiated and falsified by Islam as well as by common sense. It is a fact that prayer avails; all human communities have believed in it, even philosophers have said that prayers that are offered in different languages at various places of worship often remove the obstacles

---

[605]Ibn Mājah, *Ad-Du'ā'*, 3827; Al-Baghawī, *Sharḥ as-Sunnah*, 1389; Aḥmad, 2:442, 447. One of the transmitters of the*ḥadīth*, Abū Ṣāliḥ Al-Khawzī, has been considered a weak transmitter by Ibn Mu'īn, though Abū Zar'ah does not find fault with him. Al-Ḥakīm has considered the *ḥadīth* authentic. See Ibn Hajar, *Fatḥ al-Bārī*, 11:79. According to Al-Albānī, it is authentic.

that are caused by the astrological heavens. They are, of course, guilty of *shirk*; but this is the common belief.

To refute the argument of those who say that prayer is of no avail, it is sufficient to point out that there are not just two alternatives here. Either Allah wills something or He does not will it. There is a third alternative, namely that He wills a thing if a condition is met.[606] Prayer could be an example of that condition. It is like the case where He rewards one for doing a good deed, and does not reward if one does not do such a deed. He removes hunger or thirst when one eats or drinks, but does not remove them when one does not do those acts. He creates a child when there is intercourse, and produces a plant when a seed is sown. The same is the case with prayer; Allah produces the object when it is prayed for. It is not at all correct to say that prayer is of no use, just as it is not correct to say that eating, drinking, sowing or other acts are of no use. What these people say goes not only against the Shar' but also against experience and reason.

Some scholars have said that to look to causes is to commit a kind of *shirk* and a breach of *tawḥīd*; however, to negate their efficacy is to fail in understanding, and to ignore them altogether is to defy the *Shar'*. One practices real trust and hope when one observes all three: *tawḥīd*, understanding, and the *Shar'*. I will explain. To look to causes means to turn one's heart to them, have hope in them, depend upon them and trust them; but the objects of the world do not deserve that trust. None of them is self-sufficient; for every cause there are other causes that work with it and that work against it. Further, if the Cause of causes does not put these causes to work, they cannot produce anything by themselves.

The statement, "If Allah wills the object desired there is no need for prayer," is not correct, for prayer may be needed for other things - to secure some other good, or remove some other evil in this life or the next. The second statement, "If Allah does not will the object, prayer is of no avail," is also not correct, for it may bring in some other good or guard against some other evil, as the Prophet (peace be on him) has said. Besides, prayer promotes God-consciousness and strengthens faith in Him. It intensifies the feeling that He is close by, that He hears us and knows us, that He is Powerful and Benevolent, and that one depends upon Him and needs Him. This leads to great knowledge and purification, which are the greatest needs.

---

[606]See the discussion on this point in Ibn Al-Qayyīm, *Maḍārij as-Sālikīn*, 2:118-120, and Ad-Da'wa ad-Dāwa, pp. 18-22.

It may be said that if one's prayer prompts Allah's blessing just as a beggar's request prompts our favor, this will mean that people participate in producing divine blessings. We will point out that really it is Allah Who moves man to prayer, hence the blessing is from Him. He initiates the process and He brings it to completion. 'Umar said, "I do not bother about the acceptance of my prayer; I bother only about praying. Once I am inspired to pray, acceptance follows." Allah has said, "He rules all affairs from the heavens to the earth. Then they go up to Him on a Day which is equal to a thousand years of your reckoning" [32:5]. Thus He makes it clear that first He plans and moves things and then they rise up to Him. He moves the hearts of His creatures to prayer and makes it the cause of the favor He grants. The same is the case with deeds and their rewards. He inspires people with repentence and then accepts their repentence. He inspires them to do good deeds and then rewards them for those same good deeds. He inspires them to pray and then grants their prayers. His creatures cause nothing. He makes one act of His the cause of His other act. Mutarrif Ibn 'Abdullah Ibn Ash-Shikhkhīr, an outstanding Successor, said, "I have pondered the issue, and have come to realize that things are initiated by Allah as well as completed by Him. I have also realized that all depends upon prayer (*du'ā'*)."

The question has been raised that sometimes people pray to Allah but He does not grant their prayer, or He grants what they did not pray for. Many answers have been given. I will state three of the best. First, verse 40:60 or 2:186, quoted above, does not mean that the petition is necessarily granted; it only means that Allah responds to the supplicant, and responding has a wider connotation than granting the supplicant. The Prophet said, "Our Lord comes down to the lowest heaven every night and says: Is there any one to call on (*yad'ū*) Me that I may respond to him? Is there anyone to ask of (*yas'alu*) Me that I may give him? Is there anyone to seek My forgiveness (*yastaghfiru*) that I may forgive him?"[607] He has thus differentiated between a caller (*dā'ī*) and a supplicant (*sā'il*), between response and granting. Call (*du'ā'*) includes supplication (*su'āl*), but it means more than that; similarly supplication (*su'āl*) includes seeking forgiveness (*istiqhfār*), but it also means more than that. The Prophet (peace be on him) began with the widest term, *du'ā'*, then came to the narrower term, *su'āl*, and then to the narrowest term, *istighfār*. Once Allah has told His servants that He

[607]Discussed earlier; it is an authentic *ḥadīth*.

is close to them and responds to their call, they know that He is with them and they can ask Him. They know His knowledge, mercy and power, and can call (*du'ā'*) on Him – call by way of worship (*du'ā' al-'ibadah*) and call by way of supplication (*du'ā' al-mas'alah*). *Du'ā'* is *du'ā'* of worship and *du'ā'* of supplication and sometimes it is both. Both these calls are meant in the verse, "Your Lord says: Call on Me (*ud'ū'nī*), I will answer you." the words that follow support the first sense for they say, "But those who are too arrogant to serve Me will surely find themselves in Hell, in humiliation" [40:60].

The second answer is that responding to the prayer of a supplicant is more general than granting the object he prays for. It may mean to grant something else. Muslim has recorded a *ḥadīth* in which the Prophet (peace be on him) said, "Whenever someone prays to Allah for something which is not unlawful, or which is not harmful to his kin, He does one of the following three things: either He immediately grants him the thing he prayed for, or He reserves for him something equally good, or He removes from him an equal evil." Hearing this, someone from the audience said, "Then we should pray more." The Prophet (peace be on him) said, "Allah will give you even more."[608] He thus made it clear that a prayer that does not seek any evil or injustice does not go unanswered. Either it is granted immediately, or something else is kept in store instead, or the supplicant is saved from an impending evil.

The third answer runs like this. Prayer is one of the means to securing an objective. But there also may be some conditions to be fulfilled and some obstacles to be removed before the objective is achieved. When the conditions are fulfilled and the obstacles are removed, either the objective itself is secured or something else in its place is. This is true of all the prayers and supplications that have been made to bring one good or another, or remove one evil or another. Supplications are like a tool which is useful in varying degrees according to the hands using it and whether the obstacles involved are weak or strong. It often happens that a person uses a particular supplication and prays, and his prayer is granted, because along with praying, he also stresses his needs, or beseeches Allah earnestly, or does something good which Allah appreciates, or prays

---

[608]The *ḥadīth* is not recorded by Muslim; it is recorded by Aḥmad, 3:18; Aṭ-Ṭaḥāwī, *Mushkil al-Āthār*, 1:375; Abū Ya'la, *Musnad* (ed. Ḥussayn Sālim Asad; Damascus: Dār Al-Mā'mūn, 1st ed. 1406/1986), 1019; Al-Ḥakīm, *Al-Mustadrak*, 1:493. Adh-Dhahabī has endorsed Al-Ḥakīm's evaluation that the *ḥadīth* is *ṣaḥīḥ*. See Al-Haythamī, *Majmū' az-Zawā'id*, 10:148-149.

at a time when prayers are granted. He may, however, think that his prayer has been granted just because of the particular supplication he has made, and he neglects other factors. Suppose there is a sick man who takes good medicine and takes it at the proper times and is cured. If someone thinks that he was cured just because of that medicine he is wrong, for he does not consider other factors. Or suppose that a person in affliction goes to a grave and prays there and his prayer is granted. If he thinks that his prayer was granted because of the person in the grave, he is wrong, for that may have happened because of his affliction, or because of his earnest praying. Had he prayed in one of the houses of Allah it would certainly have pleased Allah more.

Prayers, invocations and incantations are like a sword which cuts not only because it is sharp but also because it is used with force. The effect intended is produced only when the sword is sharp, the hand that uses it is strong, the object against which it is used is something that can be cut, and there are no obstacles there. If any of these factors is lacking the desired effect will not be produced. Similarly, if the object prayed for is not correct, or the proper supplication is not chosen, or the supplicant does not pray earnestly, or there is some obstruction there, the thing besought will not be forthcoming.

(97) He controls everything, and nothing controls Him. Without Him nothing can survive for an instant. Whoever turns away from Him, even for the blinking of an eye, is ungrateful and courts His doom (*ḥayn*).

These words are quite clear and need no comment. *Ḥayn* means death and destruction.

(98) Allah becomes angry and pleased, but not like any created being.

Allah has spoken of His anger and pleasure at various places in the Qur'ān, for example, Allah says, "Allah is pleased with them" [5:122, 9:100, 98:8]; "Allah's good pleasure was on the Believers when they swore fealty to you under the tree" [48:18]; "Those who incurred the curse of Allah and His wrath..." [5:63]; "The wrath and the curse of Allah are upon him.... (4:93]; "They drew on themselves the wrath of Allah" [2:61], and so on.

The Elders and the *imāms* are agreed in predicating of Allah wrath, pleasure, enmity, friendship, love, hate and other similar things that have been mentioned in the Qur'ān and the Sunnah, just

as they agree on rejecting every interpretation that robs them of their meanings as they behoove Him.[609] They think about them the same as they think about His other attributes, like hearing, seeing and speech.

The author has written earlier that in order to properly understand the Beatific Vision or any other thing relating to Allah, one must submit to the texts and abstain from interpreting them. This is the religion of Islam. Let us recall what Imām Mālik said when he was asked about *istiwā* (Allah's mounting on the Throne). "*Istiwā,*" he said "is something known, only its modality is unknown." the same words were spoken, according to one report, by Umm Salāmah and, according to another, by the Prophet (peace be on him) himself.[610]

The author has said earlier, "Whoever does not refrain from negating (Allah's attributes) or anthropomorphizing them goes astray and fails to uphold His transcendence." We will return to this point when we comment on his words, "Islam is neither to exaggerate nor to understate, neither to believe in anthropomorphisms nor to negate (Divine attributes)."

When he says that Allah's wrath or pleasure is not like that of any created being he is negating anthropomorphism. It is not correct to say that pleasure (*riḍā*) means nothing more than the will to bless, or that wrath (*ghaḍab*) means nothing but the will to avenge. That would be simply negating these attributes. The Ahl as-Sunnah agree that Allah commands what He loves and approves of, even though He does not will it. Also, He forbids what He dislikes and disapproves of, even though He hates its doer, though He wills it and allows it to happen. Thus, He likes something even though He does not will it, and dislikes something else even though He wills it.

Those who interpret Allah's pleasure and anger in terms of the will to do some favor or inflict some pain say that they resort to this interpretation because anger implies a rise in blood temperature and pleasure is an emotional state, neither of which behooves Allah. This is not true, for the rise in blood temperature in humans is an effect of anger, not anger itself. On the other hand, will in human beings is a kind of inclination towards something or towards what is good or useful. We do not will except what brings us some good or wards off some evil. We do need what we will, benefit from it when we get it, and suffer when we do not. If this is what will means, then those who interpret Allah's anger and pleasure in this manner

---

[609]See Ibn Taymīyyah, *Dar' Ta'āruḍ al-'Aql wa an-Naql*, 3:380-385.

[610]It is not established that the Prophet said these words, as was discussed earlier.

do not gain anything, for what they affirm is no better than what they deny; their implications are equally undesirable. Now, if you allow the one, you can allow the other, but if you rule out the one you should rule out the other, too.

One might say that Allah's will is different from human will, even though both are real. We accept that but point out that this is also the case with Allah's anger and pleasure. They, too, are different from human anger and pleasure, even though both are real. What you say about will can also be said about these attributes, and there is no need to interpret them; you must avoid that if you want to be consistent. It will save you not only from inconsistency but also from negating Allah's names and attributes without any justification. You must know that to interpret the Qur'ān in a sense different from what it plainly means without a compelling reason is forbidden. And that reason cannot be something which your or my reason demands, for reason varies, and what one demands may not be what the other demands.

This is the argument we advance against anyone who denies the attributes of Allah on the grounds that it behooves man but not Allah. We say to him that he cannot help predicating something of Allah in a sense different from what he is aware of. At least he must say that Allah exists in a sense different from the existence of man, for while man is mortal, Allah is not. The same is true of all the names that Allah has given to Himself and to His creatures such as living, knowing, powerful. It is also true of the attributes He has predicated of Himself and of His creatures, such as anger and pleasure. We know in our hearts what these names mean in the divine context, and know that they are real and true. We also know what they mean in the human context. We further know that there is something common between the two meanings; however, this common meaning does not exist as such out there, for as a rule, universal ideas do not exist as universals except in the mind; out there in reality they exist only in particularized and specified form.

Hence these attributes exist in Allah and in His creatures in forms behooving each. Even the anger of Mālik, the angel who is the overseer of Hell, or that of the other angels, differs from the anger of human beings, for the angels are not formed of the four elements of which humans are formed, and their blood does not boil in anger like human blood. If this is the case with angels, what do you think about Allah?

Al-Jahm and many others like him negate the attributes of speech, pleasure, anger, love, hate, grief and so on which Allah has predicated of Himself. They say that these things are created by Allah's will, so they do not exist in Him and are not His attributes.

On the other hand, Ibn Kullāb and other attributionists (ṣifatīyyah) say that none of His attributes are objects of His will and power; all of them are His essential attributes, inseparable from His Essence, eternal and everlasting. He is not, therefore, pleased at one time and displeased at another, angry on one occasion and not angry on another. This also goes against the *ḥadīth*. For example, the famous *ḥadīth* on intercession states, "My Lord is so angry today as He never was before, nor will He ever be afterwards."[611]

Another *ḥadīth*, which is reported by Abū Sa'īd Al-Khudrī and recorded in the *Ṣaḥīḥ*s of Al-Bukhārī and Muslim, says, "Allah will give a call (on the Day of Judgment): 'People of Paradise!' They will say, 'Here we are, Lord! You are blessed. All good is in your hands.' He will inquire, 'Are you happy?' 'Why not, Lord?' they will say, 'You gave us what you did not give to any other of Your creatures.' He will say, 'Should I not give something better than what you have!' They will say, 'Lord, what can be better than what we have?' He will say, 'I will give you My pleasure, and never will I ever be angry with you afterwards.'"[612]

These *aḥādīth* prove that Allah is sometimes pleased and sometimes not, that He is pleased at one time and gets angry at another, that He is angered and then pleased, and that on the people of Paradise He will bestow His pleasure forever. But those people of the opposite opinion deny that Allah speaks, smiles, is angered or pleased as He will. Either they identify His pleasure, love, anger and hate with His will, or they reduce them to some other attributes. In either case they avoid making them the object of His will and power, for otherwise Allah would be, in their opinion, infected by contingent things. In this way they negate all the active attributes of Allah. The Jahmīyyah, on the other hand, deny the whole gamut of divine attributes on the plea that they make Allah the locus of incidents. They fail to see that these things are actions, not events, attributes not incidents.

We have discussed this point before. It is unfortunate that the author did not put all the statements regarding divine attributes in one place; he also did not discuss predestination (*qadr*) in one place, nor did he follow any order. In a work on the fundamentals of Islam, the best order that a writer can follow is the one which the Prophet (peace be on him) followed in his answer to the questions of Gabriel about *īmān*. He said, "Faith is that you believe in Allah,

---

[611]Discussed earlier; it is an authentic *ḥadīth*.

[612]Al-Bukhārī, 6549, 7518; Muslim, *Ṣifat al-Jannah*, 2829; At-Tirmidhī, *Ṣifat al-Jannah*, 2558; Aḥmad, 3:88.

His angels, His books, His prophets, the Last Day, and that the fore-ordainment of everything, good and bad, is from Allah."[613] One should begin with *tawḥīd*, the divine attributes and related matters, and then discuss the angels and other things in that order.

(99) We love all the Companions of the Prophet (peace be on him), but we do not love any one of them to excess, nor do we disown any of them. We hate those who hate them or speak ill of them. We always mention them in positive terms, and believe that to love them is part of the religion, part of *īmān* and *iḥsān*; and that to hate them is infidelity, hypocrisy and transgression.

This is directed against the Rawāfiḍ and the Nawāṣib. Allah and His Prophet have praised the Companions time and again. Allah has also said that He is well-pleased with them and will amply reward them.[614] Allah's words are, "The vanguard (of Islam), the first of those who forsook (their homes) and of those who gave them aid, and (also) those who follow them in (all) good deeds – well-pleased is Allah with them, as are they with Him. He has prepared for them gardens under which rivers flow to dwell therein forever. That is the supreme felicity" [9:100]. Elsewhere He has said, "Muḥammad is the Messenger of Allah, and those who are with him are strong against unbelievers, but compassionate among one another. You will see them bow and prostrate themselves (in prayer), seeking grace from Allah and His good pleasure. On their faces are their marks, being the traces of their prostration. This is their similitude in the Torah; and their similitude in the Gospel is a seed which sends forth its blade, then makes it strong, then becomes thick and stands on its own stem (filling) the sowers with wonder and delight. As a result, it fills the unbelievers with rage at them.

Allah has promised to those among them who believe and do righteous deeds forgiveness and a great reward" [48:29]; "Allah's good pleasure was on the Believers when they swore fealty to you under the Tree. He knew what was in their hearts, and He sent down tranquility to them, and He rewarded them with a speedy victory" [48:18]; "Those who believed and adopted exile, and fought for the Faith with their property and their persons in the cause of Allah, as well as those who gave them asylum and aid –

---

[613]Discussed earlier; it is an authentic *ḥadīth*.

[614]Ibn Taymīyyah has discussed the point at various places; see *Majmū' al-Fatāwa*, 3:152-153, 405-409; 4:398-465; 35:58-64.

these are all friends and protectors, one of another... These are (all) in very truth the Believers; for them is the forgiveness of sins and a provision most gracious" [8:72-73]; "Not equal among you are those who spent (freely) and fought before the victory (with those who did so later). Those are higher in rank than those who spent (freely) and fought afterwards. But to all has Allah promised a goodly (reward). And Allah is well acquainted with all that you do" [57:10]; "(Some part is due) to the indigent Muhājirūn, those who were expelled from their homes and their property while seeking grace from Allah and (His) good pleasure and aiding Allah and His Messenger. Such are indeed the sincere ones. But those who before them had homes (in Madinah) and had adopted the Faith, show their affection to such as came to them for refuge, and entertain no desire in their hearts for things given to the (latter), but give them preference over themselves, even though poverty was their own lot, and those saved from the covetousness of their own souls, they are the ones that achieve prosperity. And those who came after them say: 'Our Lord, forgive us, and our brethren who came before us unto the Faith, and leave not in our hearts rancor or (sense of injury) against those who have believed. Our Lord, You are indeed Full of Kindness, Most Merciful'" [59:8-10].

These verses praise the Muhājirūn and the Anṣār and those who came after them, who sought Allah's forgiveness for them and prayed that He leave no ill-feeling in their hearts for them. They underline the fact that these people deserve the grace Allah has bestowed upon them, and that those who have any ill-feeling against them or do not pray for their forgiveness, do not deserve any favor from Allah. This is clearly stated in the Qur'ān.

The *Ṣaḥīḥ*s of Al-Bukhārī and Muslim contain a *ḥadīth* reported by Abū Sa'īd Al-Khudrī that something happened between Khālid Ibn Al-Walīd and 'Abdur-Raḥmān Ibn 'Awf, whereupon the former said some unpleasant words to the latter. The Prophet (peace be on him) took exception to it and said, "Do not abuse any of my Companions. Were any one of you to spend heaps of gold equivalent to Mount Uḥud, you would not attain even the virtue of a *mudd* or half thereof of one of them."[615] The incident concerning Khālid's abusing 'Abdur-Raḥmān is mentioned only by Muslim and not Al-Bukhārī.

---

[615]Al-Bukhārī, *Faḍā'il aṣ-Ṣaḥābah*, 3673; Muslim, *Faḍā'il aṣ-Ṣaḥābah*, 2541; Abū Dāwūd, *As-Sunnah*, 4658; At-Tirmidhī, *Al-Manāqib*, 3860; Aḥmad, 3:11, 54.

By his Companions the Prophet (peace be on him) meant 'Abdur-Raḥmān and others like him who had embraced Islam in the early years before Makkah was captured and who had fought for Islam. They were the people who swore their fealty to the Prophet (peace be on him) under the tree. They were better and more honored than those who entered into the faith afterwards, that is, after the Treaty of Hudaybīyyah, which the Prophet (peace be on him) concluded with the Makkans. Khālid Ibn Al-Walīd embraced Islam along with others in this later period. To be sure, they were better than those who embraced Islam after Makkah was conquered and those are known as *tulaqa*, that is, those who were forgiven and set free. This group included Abū Sufyān and his sons, Yazīd and Mu'āwīyah.

The burden of the *ḥadīth* is that those who joined the Prophet's company later should not speak ill of those who had joined his company earlier since they had honor no other Companions had and could not have, even if they spent gold equal to Mount Uḥud. If this is about those who embraced Islam after the Treaty of Hudaybīyyah and before the conquest of Makkah, what of those who never joined the Prophet's company? May Allah be pleased with all his Companions!

The vanguard of the Companions, the Muhājirūn and the Anṣār, were the ones who spent their money in the cause of Allah before the Conquest of Makkah and fought for Allah's sake. They include those who swore fealty to the Prophet (peace be on him) under the tree. They were more than one thousand four hundred. Some say that they were the ones who prayed first towards Al-Quds (Jerusalem) and then towards the Ka'bah when the *qiblah* was changed. This is a weak opinion. To offer prayer towards a *qiblah* which was changed later is not an honor as it was not of their own doing. There is no text to support this view. On the other hand, we have the verses of the Qur'ān that laud those who embraced Islam before the conquest of Makkah, spent and fought in the way of Allah and swore fealty under the tree.

However, the *ḥadīth* ascribed to the Prophet (peace be on him), "My Companions are like stars, whomsoever you follow you will be on the right path,"[616] is a weak *ḥadīth*. Al-Bazzār has said that it

---

[616]Ibn 'Abdul-Barr, *Jāmi' Bayān al-'Ilm wa Faḍlihi*, 2:91; Ibn Ḥazm, *Al-Iḥkam*, 6:82; Al-Khātīb Al-Baghdādī, *Al-Kifāyah fī 'Ilm ar-Riwāyah* (Hyderabad; reprint, Beirut: Al-Maktabah Al-'Ilmīyyah, n.d.), p. 48. The *ḥadīth* is very weak.

should not be ascribed to the Prophet (peace be on him), for it has not been mentioned in any reliable collection of *ḥadīth.*

Muslim has recorded a tradition reported by Jābir that 'Ā'ishah was told that some people found fault with the Companions of the Prophet, even with Abū Bakr and 'Umar. She said, "Why should you wonder! The actions (of these Companions) have ended, but Allah has willed that their rewards should not."[617]

Ibn Baṭṭah has recorded, with an authentic chain, the narration that Ibn 'Abbās said, "Do not abuse the Companions of Muḥammad (peace be on him). An hour of their life with the Prophet (peace be on him) was better than forty years of your deeds now."[618] In a variant of this narration reported through Wakī, the words are, "Better than your life-long worship."

The *Ṣaḥīḥ*s of Al-Bukhārī and Muslim record a *ḥadīth* reported by 'Imrān Ibn Ḥussayn and others that the Prophet (peace be on him) said, "The best people are the people of my period; next are those that will come after them; and then those who will come after them." 'Imrān said that he was not sure whether the Prophet mentioned two or three periods after his own.[619] Muslim has recorded in his *Ṣaḥīḥ* a *ḥadīth* reported by Jābir in which the Prophet (peace be on him) said, "None of those who swore fealty under the tree will enter Hell."[620]

Allah has said, "Allah turned with favor to the Prophet, the Muhājirūn and the Anṣār who followed him in a time of distress, after the hearts of part of them had nearly swerved (from duty); but He turned to them (also), for He is Most Kind and Most Merciful unto them" [9:117].

'Abdullah Ibn Mas'ūd was correct when he said in their praise, "Allah looked at the hearts of men and found that the best heart was the heart of Muḥammad (peace be on him). So He chose him for Himself, and made him His messenger. He looked for a second time at the hearts of the people other than Muḥammad (peace be on him), and found that the best hearts were those of his Companions. So He selected them to assist his Prophet and fight for His religion. Hence,

---

[617]This statement is not in Muslim, nor in any other book of *Hadith.*

[618]Ibn Mājah, *Al-Muqaddamah,* 162; Ibn Abī 'Āṣim, *As-Sunan* (ed. Nāṣir Ad-Dīn Al-Albānī; Beirut: Al-Maktab Al-Islāmī, 1st ed. 1400/1980; henceforth referred only as Ibn Abī 'Āṣim), *ḥadīth* 1006. The chain of the *ḥadīth* is *ṣaḥīḥ.*

[619]Al-Bukhārī, 2561, 3650, 6428, 6695; Muslim, 2535; At-Tirmidhī, 679, 2221, 2222, 2303; Abū Dāwūd, 4657; An-Nasā'ī, 7:17-18; Aḥmad, 4:426, 427, 436, 440.

[620]Muslim, 2496; At-Tirmidhī, 3859; Abū Dāwūd, 4653; Aḥmad, 6:362, 420.

what the Muslims consider to be good is good in the eyes of Allah, and what they consider to be bad is bad in His eyes."[621] In a variant of this narration, Ibn Mas'ūd is also reported to have added, "And the Companions of Muḥammad (peace be on him) unanimously selected Abū Bakr as his successor." Commenting on the author's words, "We follow the Sunnah and the *jamā'ah*" we have already mentioned Ibn Mas'ūd's words, "Whoever of you wants an example to follow should follow the example of those who have died."

Who could be more astray than those who have rancor in their hearts against the people who are the cream of the Muslim community and the most honored of Allah's friends after the prophets? They are, in a sense, worse than the Jews and Christians, for if the Jews are asked who the best of their community were, their answer is the companions of Moses. Similarly, if the Christians are asked about the best of their community, they say they were the companions of Jesus. But when these Rawafiḍ are questioned as to who are the worst of their community, they say the Companions of Muḥammad (peace be on him). They make exception only for a few. But if you compare them, you will find that many of those whom they malign are many times better than those they do not.

The author said, "We do not love any one of them to excess." What he means is that we do not exceed the limits in our love as the Shī'īs do, nor do we violate Allah's word, "People of the Book! Commit no excess in your religion" [4:171].

The author has further said, "Nor do we disown any of them." That is, we are not guilty of the mistake the Rawafiḍ commit. They believe that to be loyal to the family of the Prophet (*ahl al-bayt*) one has to disown Abū Bakr and 'Umar, may Allah be pleased with them. The Ahl as-Sunnah are loyal to all the Companions and give every one his due, justly and properly. They know that injustice in this regard is a transgression which Allah has condemned. He has said, "They differed not until after the knowledge came unto them through transgression one against the other" [45:17]. This is the meaning of the words, "To testify is an innovation, and to disown is an innovation." This has been said by a number of Elders,

---

[621]Aḥmad, 1:379; Aṭ-Ṭabarānī, *Al-Kabīr*, 8582, 8583, 8593; Aṭ-Ṭayālisī, 246; Al-Baghawī, *Sharḥ as-Sunnah*, 105. The chain of the *ḥadīth* is good (*ḥasan*); Al-Ḥakīm has evaluated it as *ṣaḥīḥ* (see *Al-Mustadrak*, 3:78) and Adh-Dhahabī has endorsed his judgment (see Al-Haythamī, *Majmū' az-Zawā'id*, 1:177-178).

Companions and Successors, such as Abū Sa'īd Al-Khudrī, Al-Ḥassan Al-Baṣrī, Ibrāhīm Al-Nakhā'ī, Ad-Duḥḥāk, and others. To testify here means to testify about any Muslim that he will go to Hell or that he is an infidel, without knowing on what faith he died.

As for the statement, "To love them is part of *īmān* and *iḥsān*," it follows from the verses and the *aḥādīth* we have quoted above. Besides, At-Tirmidhī has recorded a *ḥadīth* reported by 'Abdullah Ibn Mughaffal that the Prophet (peace be on him) said, "O Allah, O Allah, my companions. Do not malign them after me. Whoever loves them, loves them as a part of his love for me; and whoever hates them, hates them as a part of his hatred for me. Whoever displeases them displeases me, and whoever displeases me displeases Allah, and whoever displeases Allah exposes himself to His punishment."[622]

The author has made love for the Companions a part of faith (*īmān*). But this is difficult to justify with respect to his view of *īmān*. Love is an act of the heart, not simply conviction. This means that action is a part of *īmān*. But for Aṭ-Ṭaḥāwī, *īmān* is a confession with the tongue and conviction of the heart and does not include action, which is the well-known view of Abū Ḥanīfah. Maybe he has called love a part of faith in a metaphorical sense.

The word *kufr* in the sentence, "to hate them is *kufr*..." does not mean disbelief. We have already discussed the author's views on excommunication (*takfīr*). What he means by *kufr* here is same as in the verse, "If any do fail to judge by the light of what Allah has revealed, they are the disbelievers" [5:47]. We have discussed this point earlier.

(100) We affirm that, after the Prophet (peace be on him), the first rightful heir to the *khilāfah* was Abū Bakr, on the grounds that he was the best and the most eminent of all the *ummah*.

There are different opinions among the Ahl as-Sunnah concerning the question of what the basis was for the *khilāfah* of

[622] At-Tirmidhī, *Al-Manāqib*, 3862; Aḥmad, 4:87, 5:54, 57; Ibn Abī 'Āṣim, 992; Abū Nu'aym, *Al-Ḥilya*, 8:287. But one of the transmitters of this *ḥadīth*, 'Abdur-Raḥmān Ibn Zayad, is not accepted by many scholars. Ibn Mu'īn says that he does not know him, Adh-Dhahabī says that he is not known. Only Ibn Ḥibban regards him to be reliable (see his *Ṣaḥīḥ*, 2284), but Ibn Ḥibban is known for accepting unknown narrators. However, in the opinion of At-Tirmidhī, the *ḥadīth* is *ḥasan gharīb*.

Abū Bakr Aṣ-Ṣiddīq, may Allah be pleased with him. Was it by textual evidence or by selection? Al-Ḥassan Al-Baṣrī and a group of *ḥadīth* scholars say that it is implied and suggested by various texts. Others say that it is clearly established by the texts. A third group, consisting of some *ḥadīth* scholars and some Mu'tazilah and Ash'arīs, says that he was made caliph through selection.

The proponents of the first view quote many *aḥādīth*. One which is recorded by Al-Bukhārī from Jubayr Ibn Muṭ'im says that a woman came to the Prophet (peace be on him) asking for something, but he sent her back and asked her to come again. She said, "If I come back and do not find you what should I do?" as if she thought he might die. The Prophet (peace be on him) replied, "If you do not find me, go to Abū Bakr."[623] These words have also been narrated in a different context in other *aḥādīth*. This clearly proves the *khilāfah* of Abū Bakr. Ḥudhayfah Ibn Al-Yamān narrated that the Prophet (peace be on him) said, "Follow the examples of those who will come after me, Abū Bakr and 'Umar."[624] This *ḥadīth* has been recorded in the *Sunan* collections. The *Ṣaḥīḥ*s of Al-Bukhārī and Muslim have a *ḥadīth* narrated by 'Ā'ishah, as well as her father Abū Bakr, that the Prophet (peace be on him) came to her the day he fell ill, and asked her to call her father and brother so that he could dictate a will to the former. Then he said, "Allah and the Muslims will never accept anyone other than Abū Bakr." A variant of the *ḥadīth* also has the sentence, "So that no one else may aspire to this thing." In another variant the words are, "Call 'Abdur-Raḥmān Ibn Abī Bakr. I will dictate a will for Abū Bakr so that there will not be any differences about him." He then said, "Allah forbid that the Believers should disagree on Abū Bakr."[625]

As for Abū Bakr's preeminence, it is enough to say that the Prophet (peace be on him) asked him to lead the prayers when he fell ill. He said, "Tell Abū Bakr to lead the prayers."[626] He said that

---

[623] Al-Bukhārī, 3659, 7220, 7360; Muslim, 2386; Aḥmad, 4:82, 83; Aṭ-Ṭayālisī, 944; Ibn Abī 'Āṣim, 1151; Al-Baghawī, 3868.

[624] At-Tirmidhī, *Al-Manāqib*, 3663, 3664; Ibn Mājah, *Al-Muqaddamah*, 97; Aḥmad, 5:382, 385, 399, 402. At-Tirmidhī has rated the *ḥadīth ḥasan*, and Al-Ḥakīm has held it to be *ṣaḥīḥ* (*Al-Mustadrak*, 3:75). According to Al-Albānī, it is *ṣaḥīḥ*.

[625] Muslim, *Faḍā'il aṣ-Ṣaḥābah*, 2387; Aḥmad, 6:47, 106, 144; Aṭ-Ṭayālisī, 1508; Ibn Abī 'Āṣim, 1156; Al-Baghawī, 1411. Al-Bukhārī has recorded the *ḥadīth* with a different wording; see *ḥadīth* 5666, 7217.

[626] Part of *aḥadīth*, Al-Bukhārī, 664, 679, 712, 713, 716, 3383, 7303; Ad-Dārimī, *Sunan*, 1:39; Aḥmad, 6:96, 159, 202, 224; At-Tirmidhī, 3672; An-Nasā'ī, 2:99-100;

and for all the days that he was ill Abū Bakr led the prayer. The two *Ṣaḥīḥ*s also have a *ḥadīth* reported by Abū Hurayrah that the Prophet (peace be on him) said, "I saw in a dream that I was at a well and there was a bucket there. I took it and drew as much water from the well as Allah wanted me to draw. Then Abū Bakr took the bucket from me and drew once or twice. He was a little weak in drawing, but Allah will forgive him. Then the bucket grew larger and Ibn Al-Khaṭṭab took it from him. I never saw a man gigantic like him. He drew so well that everyone drank his fill."[627] There is also another *ḥadīth* in the *Ṣaḥīḥ*: the Prophet (peace be on him) said at the pulpit, "If I were to take someone for an intimate friend (*khalīl*), I would take Abū Bakr. Let all the windows to the mosque be closed except the window of Abū Bakr."[628]

In *Sunan* Abī Dāwūd and other works there is the *ḥadīth* reported by Ash'ath, from Al-Ḥassan, on the authority of Abū Bakrah, that one day the Prophet (peace be on him) asked the people, "Who has seen a dream?" One man said, "I have. I saw that a balance came down from the sky. You and Abū Bakr were weighed and you outweighed Abū Bakr. Then Abū Bakr and 'Umar were weighed, and Abū Bakr outweighed 'Umar. Then 'Umar and 'Uthmān were weighed and 'Umar outweighed 'Uthmān. Then the balance was lifted." Abū Bakrah says that at that moment he looked at the Prophet's face and he was unhappy. He said, "This was the *khilāfah* on the pattern of prophetic rule (*khilafatu nubūwwah*). Allah will then hand over the government to whom he pleases."[629] This means that according to the Prophet (peace be on him) the

---

Ibn Mājah, 1232. See also Al-Bukhārī, 678, 3380, 682; Muslim, 420; Aḥmad, 4:412-413, 1:209; Ibn Ḥibban, 2174.

[627]Al-Bukhārī, 3664, 7021, 7022, 7475 and 3663, 3676, 3682, 7019, 7020; Muslim, 2392, 2393; At-Tirmidhī, 2289; Aḥmad, 2:368, 450, and 2:27, 28, 39, 89, 104, 107.

[628]Discussed earlier; it is authentic.

[629]Abū Dāwūd, *As-Sunnah*, 4634; At-Tirmidhī, *Ar-Ru'ya*, 2288; Aḥmad, 5:44, 50; Ibn Abī 'Āṣim, 1135; Ibn Abī Shaybah, *Al-Muṣannaf fī al-aḥādīth wa al-Āthār*, (ed. Muḥammad 'Abdul-Khāliq and others; Bombay: Dār As-Salafīyyah, 1399/1402), 12:18; Al-Ḥakīm, *Al-Mustadrak*, 3:70-71; Al-Bayhaqī, *Dalā'il an-Nubuwwah* (ed. 'Abdul-Mu'īt Qala'jī; Beirut: Dār Al-Kutub Al-'Ilmīyyah, 1405/1985), 6:348. All these *aḥādīth* have been recorded from Abū Bakrah and are *ṣaḥīḥ* except their last words, "the *khilāfah* of prophethood, then Allah will give His kingdom to whom He will." One of the transmitters of this part, 'Alī Ibn Zayd Ibn Jad'ān, is a poor transmitter. However, the weakness of this part of the *ḥadīth* is made up for by the *ḥadīth* reported by Ṣafīnah that will follow.

khilāfah of these three caliphs was on the pattern of prophetic government. Then came the monarchy. 'Alī is not mentioned in this *ḥadīth* because people did not agree on one ruler during his time and were divided. There was neither a *khilāfah* on the prophetic pattern nor a monarchy.

Abū Dāwūd has also recorded that Jābir used to narrate that one morning the Prophet (peace be on him) said, "A pious man was shown in dream tonight that Abū Bakr came following the Messenger of Allah, and 'Umar came following Abū Bakr, and 'Uthmān came following Umar." Jābir says that when people got up and went away from the Prophet (peace be on him) they said that the "pious man" was none other than the Prophet himself (peace be on him), and the coming of one following the other meant that they would take charge of things, one after the other, which Allah had entrusted to his Prophet.[630]

Abū Dāwūd has recorded a third *ḥadīth* from Samurah Ibn Jundab that a man came to the Prophet (peace be on him) and said, "Messenger of Allah, I saw that a bucket was suspended from the sky. Abū Bakr came and took it by the brim and drank from it, but he did not drink much. Then 'Umar came and took it by its brim, and drank from it a lot, until he was satisfied. Then 'Uthmān came and took it by its brim, he also drank from it to his fill. Then 'Alī came and took it by its brim, but the rope snapped and part of the water spilled over him."[631] It has been reported by Sa'īd Ibn Jumḥan, from Ṣafīnah, that the Prophet (peace be on him) said, "The *khilāfah* of prophethood will last for thirty years, then Allah will give (His) Kingdom to whom He will."[632]

---

[630]Abū Dāwūd, *As-Sunnah*, 4636; Ibn Abī 'Āṣim, 1134; Aḥmad, 3:355. Al-Ḥakīm has called this *ḥadīth ṣaḥīḥ* (see *Al-Mustadrak*, 3:71-72), and Adh-Dhahabī has endorsed his view, even though 'Amr Ibn Ḥibban, who has reported the *ḥadīth* from Jabir, has not been considered reliable (*thiqah*) by anyone except Ibn Ḥibban (see his *Ṣaḥīḥ*, 7:216). Al-Albānī considers it a weak *ḥadīth*.

[631]Abū Dāwūd, *As-Sunnah*, 4637; Aḥmad, 5:21; Ibn Abī 'Āṣim, 1141; Aṭ-Ṭabarānī, *Al-Kabīr*, 6965. One of the transmitters of the *ḥadīth*, 'Abdur-Raḥmān Al-Jarmī, has not been considered reliable by anyone except Ibn Ḥibban. Al-Albānī considers it a weak *ḥadīth*.

[632]Abū Dāwūd, 4646, 4647; Aṭ-Ṭaḥāwī, *Mushkil al-Āthār*, 4:313; Aḥmad, 5:220-221; Ibn Abī 'Āṣim, 2:562; At-Ṭabarānī, *Al-Kabīr*, 13, 136, 6442; Aṭ-Ṭayālisī, 1107; Al-Bayhaqī, Dalā'il an-Nubuwwah, 6:341; At-Tirmidhī, 2226 with the remark that the *ḥadīth* is *ḥasan*. Al-Ḥakīm has evaluated it as *ṣaḥīḥ* (see *Al-Mustadrak*, 3:71, p. 145).

Those who say that the Prophet did not appoint Abū Bakr his caliph (successor) argue from the tradition which 'Abdullah Ibn 'Umar has reported. When the question arose who would succeed him, 'Umar said if he appointed a caliph there would be no harm, for one who was better than he had appointed his caliph. He was referring to Abū Bakr. But if he did not appoint a caliph, he said, there was no harm in that either, for one who was far, far better than he had not appointed his caliph. He was referring, of course, to the Prophet (peace be on him). 'Abdullah says that when 'Umar mentioned the Prophet (peace be on him), he knew he would not appoint anybody as his caliph.[633] They also argue from the report that says that 'Ā'ishah was asked whom the Prophet (peace be on him) would have appointed caliph if he had intended to appoint one.[634]

This report implies that the Prophet (peace be on him) did not have a written will on the *khilāfah* for anyone, and had he intended to will it, he would have willed it to Abū Bakr. In fact he intended to dictate a will but then abstained from doing so, saying, "Allah and the Muslims will not accept anyone except Abū Bakr."[635] This was more than a will. The Prophet (peace be on him) did indicate that he wanted Abū Bakr to be the caliph. He indicated it in many ways, in words as well as deeds. He also said that he would be happy with his *khilāfah*, and that it would be a good *khilāfah*. He even intended to dictate a will in his favor, but seeing that Muslims would certainly agree on him, he gave up the idea. On the Thursday during his illness, he once again intended to write a will. But when some people doubted whether that was the result of illness or whether he really wanted to dictate a will,[636] he dropped the idea. He was confident that Allah and the Muslim community would surely chose Abū Bakr.

Had he thought that his preference for Abū Bakr was not clear to the *ummah*, he would have declared it clearly and explicitly. Since he had made his preference very clear and people had got it, the purpose was served. This is why at the gathering of the Muhājirūn

---

[633]Al-Bukhārī, 7218; Muslim, 1823; At-Tirmidhī, 2225; Abū Dāwūd, 2939; Aḥmad, 1:47.

[634]Part of a *ḥadīth*, Muslim, 2385; the other part is: "She said, 'Abū Bakr.' She was further asked, 'After Abū Bakr, who?' She said, ''Umar.' She was then asked again, 'After 'Umar, who?' She said, 'Abū 'Ubaydah Ibn Al-Jarraḥ.'" See also Aḥmad, 6:63.

[635]Discussed earlier; it is authentic.

[636]See Al-Bukhārī, 7366, and 114, 3053, 3168, 4431, 4432, 5669, 7366; Muslim, 1637, 2387. See Ibn Hajar, *Fatḥ al-Bārī*, 1:208-209.

and the Anṣār, 'Umar addressed Abū Bakr and said, "You are the best among us, you are our leader, and you are most dear to the Prophet,"[637] and no one refuted him or said that someone else from the Muhājirūn deserved the *khilāfah* better. Only some Anṣār disagreed and suggested that there should be two emirs, one from the Muhājirūn and one from the Anṣār – a suggestion that conflicts with many a *ḥadīth* reported with *tawatur*. At the end of the meeting, however, all the Anṣār pledged fealty to Abū Bakr, except Sa'd Ibn 'Ubādah, who put in his own claim to the *khilāfah*. Contrary to what some misguided people say, no Companion ever claimed that the Prophet (peace be on him) willed anyone other than Abū Bakr to be his caliph. Neither 'Alī nor 'Abbās, nor anyone else claimed it, as some heretics claim.

Ibn Baṭṭah has recorded a *ḥadīth* with a proper chain of transmitters that 'Umar Ibn 'Abdul-'Azīz sent Muḥammad Ibn Az-Zubayr Al-Ḥanẓali[638] to Al-Ḥassan to ask him whether the Prophet (peace be on him) had appointed Abū Bakr to be his caliph. Al-Ḥassan said, "Does your commander have any doubt about it? By the One besides Whom there is no god, the Prophet (peace be on him) did appoint him. He was the most God-fearing of all, and none would have ever thought of competing with him."

To sum up, those who say that the Prophet (peace be on him) wanted to appoint as caliph someone other than Abū Bakr cannot produce any text to support their view or even to prove that anyone was better than he and deserved the *khilāfah* more. They have been prejudiced by love of their tribe or people. They are not unaware of the position of Abū Bakr and of the love which the Prophet (peace be on him) had for him. The two *Ṣaḥīḥ*s have a *ḥadīth* reported by 'Amr Ibn Al-'Āṣ that at the time the Prophet (peace be on him) appointed him commander of the campaign of Dhāt As-Salāsil, he came to him and asked, "Who is most dear to you?" the Prophet replied, "'Ā'ishah." He said, "I mean from among the men." He said, "Her father." He asked, "Who next?" He answered, "'Umar," and then named some others.[639]

---

[637]Recorded by Al-Bukhārī.

[638]Hadīth scholars are critical of Muḥammad Ibn Az-Zubayr Al-Ḥanẓalī. Ibn Mu'īn and An-Nasā'ī consider him to be a weak (*ḍā'if*) narrator of *ḥadīth*; Abū Ḥātim, Al-Bukhārī and Shū'bah do not accept his *aḥādīth*; and Ibn 'Adīy says that he narrates strange *aḥādīth* that are not narrated by anyone else. See Ibn Hajar, *Tahdhīb at-Tahdhīb* (Hyderabad, India, 1326 A. H.), vol. 9, p. 16.

[639]Discussed earlier; it is authentic.

Two *Ṣaḥīḥ*s also have the *ḥadīth* reported by Abū Ad-Dardā' that he was sitting with the Prophet (peace be on him) when Abū Bakr came, lifting a corner of his gown so that his knees were exposed. Seeing him, the Prophet (peace be on him) said to the people around, "It seems that your friend has had a dispute." Abū Bakr greeted them and said, "Messenger of Allah, something happened between me and 'Umar Ibn Al-Khaṭṭāb. I rushed to him, expressed my regrets and begged his pardon, but he refused to pardon me. That is why I have come to you." the Prophet (peace be on him) said, "May Allah forgive you, Abū Bakr," and repeated the words three times. 'Umar then felt very sorry and went to Abū Bakr's house to inquire about him. He was told that Abū Bakr was not at home. Then he went to the Prophet (peace be on him) and greeted him. The Prophet's face turned grave. Abū Bakr saw it and got up on his knees, and said, "Messenger of Allah, by Allah, I was the one who was in the wrong." He said it twice, whereupon, addressing the people around him, the Prophet (peace be on him) said, "Allah sent me as a messenger to you and you denied me. But Abū Bakr bore witness that I was truthful. He also helped me with his money and his person. Will you not leave my friend for me? Will you not leave my friend for me?" Thereafter Abū Bakr was never harmed anymore.[640] It is not possible to discuss the merits of Abū Bakr in detail in this short work.

The two *Ṣaḥīḥ*s record that 'Ā'ishah said that when the Messenger of Allah (peace be on him) died, Abū Bakr was at As-Sunḥ. She then narrated what happened and said, "The Anṣār gathered around Sa'd Ibn 'Ubādah in the Hall of Banū Sā'idah and said, 'There should be one emir from us, and one from you.' Abū Bakr, 'Umar Ibn Al-Khaṭṭāb and Abū 'Ubaydah Ibn Al-Jarrāḥ were with them. 'Umar wanted to speak, but Abū Bakr asked him to keep silent. Later, 'Umar said that he had prepared a very impressive speech for the occasion and was not sure whether Abū Bakr would deliver a speech as good as his. However, Abū Bakr spoke and spoke better than anyone could have. At the end of the speech he said, 'The emirs will be from us and the viziers from you.' Thereupon Ḥubāb Ibn Al-Mundhir said, 'No, we will not accept that. There will be one emir from us, and one emir from you.' Abū Bakr said, 'No, we will be the emirs and you will be the viziers.

---

[640]Al-Bukhārī, 3661, 4640; Aṭ-Ṭaḥāwī, *Mushkil al-Āthār*, 2:288; Ibn Abī 'Āṣim, 1223. But Muslim has not recorded the *ḥadīth*.

And you know that they (the Quraysh) are the best and the most noble of all the Arabs. Pledge your fealty to either 'Umar or Abū 'Ubaydah Ibn Al-Jarrah. 'Umar said, 'No, we will pledge fealty to you. You are our leader, the best among us, and the most dear to the Messenger of Allah. Then he took the hand of Abū Bakr and pledged his fealty to him. Thereafter people pledged him their fealty. Someone said, 'You have destroyed Sa'd.' 'Umar said, 'No, Allah destroyed him.'"[641] As-Sunh was a place in the suburbs of Madinah that was famous for its gardens.

(101) The second heir to the *khilāfah* was 'Umar, may Allah be pleased with him.

We affirm that, after Abū Bakr, the next heir to the kh*ilā*fah was 'Umar. Abū Bakr handed over the *khilāfah* to him and the *ummah* rallied round him after Abū Bakr. As for the merits of 'Umar, they are too well known to be denied and too many to be counted. Muḥammad Ibn Al-Ḥanafiyyah says that he asked his father, 'Alī, who was the best man after the Prophet (peace be on him). 'Alī said, "Son, don't you know who?" He said, "No." 'Alī said, "It is Abū Bakr." He asked, "Then who?" 'Alī said, "'Umar." Ibn Al-Ḥanafiyyah says that he feared that if he asked again, his father would say 'Uthmān, so he said, "Then you?" 'Alī said, "I am only a Muslim among other Muslims."[642]

I have already mentioned the *ḥadīth* in which the Prophet (peace be on him) said, "Follow those who will come after me, Abū Bakr and 'Umar." Muslim has recorded in his *Ṣaḥīḥ* that Ibn 'Abbās said, "When 'Umar was placed in his coffin, people gathered round him, prayed for him and eulogized him. I was also there. Someone caught hold of my shoulder from behind. I turned around and it was 'Alī. He addressed the body of 'Umar and said, 'You did not leave behind anyone, the like of whose good deeds I would rather see Allah with, than yours. I swear that Allah will put you with your two friends who have gone before you. Many times I heard the Prophet say, "I and Abū Bakr and 'Umar came," "I and Abū Bakr and 'Umar went out." I do hope and believe that Allah will place you with those two.'"[643]

---

[641] Al-Bukhārī, 3668; but, again, it was not recorded by Muslim.

[642] Al-Bukhārī, 3671; Abū Dāwūd, 4629; Ibn Abī Shaybah, 12:12; Ibn Abī 'Āṣim, 1204, 1206; Al-Baghawī, 3871.

[643] Al-Bukhārī, 3677, 3685; Muslim, 2389; Ibn Mājah, 98; Ibn Abī 'Āṣim, 1210; Al-

I have already mentioned the *ḥadīth* reported by Abū Hurayrah that the Prophet (peace be on him) saw in a dream that he drew water from a well, and then Abū Bakr drew, and then 'Umar drew, until people had drunk to their fill.[644] In the two *Ṣaḥīḥs*, we have another *ḥadīth* reported by Sa'd Ibn Abī Waqqāṣ that 'Umar Ibn Al-Khaṭṭab sought permission and went to the Prophet (peace be on him). There were some women from the Quraysh talking to him quite loudly. At the end of the *ḥadīth*, it states that the Prophet (peace be on him) said, "Leave them, Ibn Al-Khaṭṭāb! By the One Who has my life in His hands, if Satan finds you walking on one side of the road, he will walk on the other side."[645] It is also in the two *Ṣaḥīḥs* that the Prophet (peace be on him) used to say, "There were people in earlier communities who were *muḥaddathūn*. Were there such a man in our community it would be 'Umar."[646] Ibn Wahab says that *muḥaddath* means one who receives inspiration (*mulham*).

(102) The third heir to the *khilāfah* was 'Uthmān, may Allah be pleased with him.

This means that after 'Umar, the next heir to the *khilāfah* was 'Uthmān, may Allah be pleased with them both. In his *Ṣaḥīḥ* Al-Bukhārī has mentioned, on the authority of 'Amr Ibn Maymūn, the story of the murder of 'Umar, the meeting of the electoral council (*shūrā*) and the pledge of fealty to 'Uthmān. I will quote it in full.

'Amr said, "I saw 'Umar (Ibn Al-Khaṭṭāb), may Allah be pleased with him, a few days before he was assaulted. He had gone to Ḥudhayfah Ibn Al-Yamān and 'Uthmān Ibn Ḥunayf and asked, 'How did you do? Did you levy on the land more than it could bear?' They said, 'We levied on it what it could bear. There is not much revenue (to get from) there.' He said, 'You must refrain from levying on the land more than it can bear.' They assured him that they had not done that. 'Umar said, 'If Allah gives me life, I will leave for the widows of Iraq so much that they will not need anyone after me.'

Baghawī, 3891; Aḥmad, 1:112.

[644]Discussed earlier; it is an authentic *ḥadīth*.

[645]Al-Bukhārī, 3294, 3683, 6085; Muslim, 2396; Aḥmad, 1:171, 182, 187; Al-Baghawī, 3874; Ibn Abī 'Āṣim, 1253, 1254; Ibn Abī Shaybah, 14:30.

[646]Al-Bukhārī, 3469, 3689; Muslim, 2398, 2399; At-Tirmidhī, 3693; Aḥmad, 2:339, 6:55; Ibn Abī Shaybah, 12:22; Al-Ḥumaydī, 1253; Al-Ḥakīm, *Al-Mustadrak*, 3:86.

"From that time, hardly four months had passed before 'Umar was assassinated. On the morning he was assaulted, I was standing behind him (in prayer). There was only 'Abdullah Ibn 'Abbās between me and him. His practice was that when he passed by the people arrayed in rows he would ask them to straighten the rows and fill the gaps if there were any. When he was satisfied that people were lined up properly, he would step forward and begin the prayer saying, 'Allah is Great.' Often he would recite Sūrat Yūsuf or An-Naḥal in the first rak'ah so that more and more people could join the prayer before he said the *takbīr* for bowing. But that day I heard him say instead, 'Someone has killed me,' or 'some dog has bitten me.' An infidel had stabbed him. He had a double-edged knife in his hand and stabbed people right and left, some thirteen men, of whom seven died.

"A Believer who saw all this threw his cloak over the murderer. When he saw that he was caught, he killed himself. 'Umar took the hand of 'Abdur-Raḥmān Ibn 'Awf and asked him to lead the prayer. Those who were close to him, like me, saw what I saw, but the people at a distance did not know anything except that they did not hear 'Umar's voice. They were saying, 'Subḥāna Allah, Subḥāna Allah.' 'Abdur-Raḥmān made the prayer short. When it was finished 'Umar asked Ibn 'Abbās to see who had stabbed him. Ibn 'Abbās went round and returned after a while and said, 'It was a slave of Al-Mughīrah's.' 'Umar asked, 'Was it an artisan?' Ibn 'Abbās said, 'Yes.' 'Umar said, 'May Allah destroy him. I had sanctioned him for something. Praise be to Allah that He did not decree my death at the hand of a Muslim. You and your father loved to have many infidels in Madinah.' In fact, 'Abbās had the greatest number of slaves in the city. Ibn 'Abbās said, 'If you like I will do away with them.' He meant that he might kill them. 'Umar said, 'You are wrong. Would you kill them after they have learned your language, prayed towards your *qiblah* and made your *ḥajj*?'

"'Umar was then taken to his house, and we went with him. People looked as if they had never been struck by a calamity before. Some said, 'Maybe he'll recover.' Others said, 'He might not survive.' Some palm tree juice (*nabidh*) was given to him but it came out his entrails. Then some milk was given, but it also came out. People were now convinced that he would not survive. We went in to see him. Others also went in, and eulogized and praised him. A young man came and said, 'Commander of the Faithful, you should be happy. Allah has bestowed upon you many a blessing. You were a close friend of the Prophet. You have a glorious record

in Islam that you know. Then you were appointed emir and ruled with justice. And finally you are dying as a martyr.'

"'Umar said, 'I wish my good deeds were equal to my evil ones, nothing against me or in my favor.' When the young man was going out, his gown rubbed the ground. 'Umar asked to have him called back. When he returned, 'Umar said, 'Nephew, raise your gown. It will stay clean, and it is better for obeying your Lord.' 'Umar then asked his son 'Abdullah how much money he had to pay debts. It was counted and came to be about 86,000. 'Umar said, 'If the property of the family suffices let the debts be paid off from it. But if it does not, then ask the Banū 'Adīy Ibn Ka'b. If even that does not suffice, ask the Quraysh, but do not go beyond them. Pay off these debts. Go to 'Ā'ishah, Mother of the Believers, and give her the greetings of 'Umar. Don't say, "Greetings from the Commander of the Faithful," for I am no more the Commander of the Faithful today. Say that 'Umar Ibn Al-Khaṭṭāb seeks her permission to be buried along with his two friends.'

"'Abdullah went, sent his greetings to her, and sought her permission (to enter). When she assented, he went to her. She was sitting and weeping. He said, 'Umar gives you his greetings and seeks your permission to be buried along with his two friends. She said, 'I was keeping that place for myself, but I would prefer him over me and give it to him.' When 'Abdullah returned, 'Umar was told that he had come back. He asked the people around him to raise him up, and asked 'Abdullah, 'What have you to say? 'Abdullah said, 'She has given the permission the Commander of the Faithful wanted. He said, 'Praise be to Allah. There was nothing more important to me than this. When I am dead, take me there, give my greetings to her and say that 'Umar Ibn Al-Khaṭṭāb seeks her permission. If she assents, put me in the grave there. But if she does not, put me in the graveyard of the Believers.'

"Then *Umm al-Mū'minīn* Ḥafṣah and other women came in. Seeing them we got up. She went in to 'Umar and wept there for some time. People began to seek permission to see him, so she went into an inner chamber. We heard her weeping from there. People said to 'Umar, 'Commander of the Faithful, make a will; appoint someone caliph. He said, 'I see none better for the position than this group of people with whom the Prophet (peace be on him) was well pleased.' Then he named 'Alī, 'Uthmān, Az-Zubayr, Talḥah, Sa'd and 'Abdur-Raḥmān, and said, ''Abdullah Ibn 'Umar will join their meeting without being a candidate for the *khilāfah*.' He said that to console 'Abdullah. 'If Sa'd is elected leader,' he continued, 'that will be correct; otherwise, whoever is elected leader should seek his

assistance. I did not remove him from his office because he was incompetent or because he embezzled any wealth.'

"He then said, 'My advice to the caliph after me is that he should recognize the rights of the Muhājirūn and safeguard their honor. He should be kind to the Anṣār, who had homes (in Madinah) and adopted the faith before them, and appreciate their good deeds, and ignore their evils. He should treat with kindness the people of all the countries who defend Islam, fill its treasury and fight against its enemies; he should take nothing from them except what is more than their needs, and that, too, with their consent. He should be good to the desert Arabs, who are the real Arabs and the fountainhead of Islam; he should take from them what is not dear to them and spend it on the poor among them. And he should take care of those who have sought the shelter of Allah and his Prophet, keep the pledge that has been given them, protect their lives and property, and tax them only to the extent they can afford.'

"When 'Umar died we took him out and brought him to 'Ā'ishah's place. 'Abdullah sent her his greetings and said that 'Umar Ibn Al-Khaṭṭab was seeking her permission. She permitted them to enter and he was taken in and put in the grave beside his two friends.

"After the burial, the men whom 'Umar had named gathered together. 'Abdur-Raḥmān said, 'Let us limit the matter to three of us.' Az-Zubayr said, 'I give my right to 'Alī.' Talḥah said, 'I give my right to 'Uthmān,' and Sa'd said, 'I give my right to 'Abdur-Raḥmān Ibn 'Awf.' 'Abdur-Raḥmān said to 'Alī and 'Uthmān, 'Whichever of you withdraws from this thing, we will entrust it to him. Let Allah and Islam be our witness.' However, both of them kept silent. 'Abdur-Raḥmān said, 'Would you leave the matter to me? Allah will punish me if I do not make every effort to select the better of you.' They agreed. Then 'Abdur-Raḥmān took the hand of one of them and said, 'You are related to the Prophet and you have a position of honor in Islam which is rightly yours. With Allah as witness, I ask you to promise that if I make you the leader you will do justice, and if I make 'Uthmān the leader you will listen to him and obey him.'

"He then turned to the other and said to him what he had said to the first. When he had taken the pledge from both of them, he told 'Uthmān to extend his hand and he pledged his fealty to him. Then

'Alī pledged his fealty to him, and the people present in the hall pledged their fealty to him."[647]

Ḥumayd Ibn 'Abdur-Raḥmān narrated that Al-Miswar Ibn Makhramah said, "When the group to whom 'Umar had entrusted the matter gathered, 'Abdur-Raḥmān said to them, 'I do not want to be a candidate for this office. If you like I can select one of you.' Thereupon they entrusted the matter to him. When 'Abdur-Raḥmān was given the authority, the people began to look to him; no one looked to anyone else. People would come to him and apprise him of their opinion. He consulted with them for a number of nights. During the night before the morning we pledged our fealty to 'Uthmān, 'Abdur-Raḥmān came to my house late at night and knocked at the door. I came out. He said, 'Strange! You are sleeping! By Allah, I have not slept much these three nights. Go to Az-Zubayr and Sa'd and bring them to me.' I went and brought them to him. He talked with them and then asked me to call 'Alī. I called him. 'Abdur-Raḥmān talked with him until it was past midnight. 'Alī got up and went. He was expecting to be elected. 'Abdur-Raḥmān had some fears about 'Alī. He asked me to call 'Uthmān. I called him and he talked with him until the call for the dawn prayer was made.

"'Abdur-Raḥmān led the prayer. The people of the group gathered around the pulpit. He sent me to call all the Muhājirūn and Anṣār who were available. He also called the regiment commanders who had come to make the *ḥajj* under 'Umar. When all had assembled, 'Abdur-Raḥmān said, 'I witness that there is no god except Allah, and I witness that Muḥammad is His Messenger and servant. He then said, ''Alī, I have discussed the matter with the people. They are with 'Uthmān, so please do not have ill-feeling in your heart.' He then turned to 'Uthmān and said, 'I pledge fealty to you on the condition that you will follow the command of Allah, the Sunnah of the Prophet (peace be on him) and the precedents of the two caliphs after him.' He then pledged fealty to 'Uthmān, and then all the Muhājirūn and Anṣār, and the regiment commanders and the Muslims pledged fealty to him."[648]

---

[647]Al-Bukhārī, Faḍā'il Aṣḥāb an-Nabī, 3700, and a shorter account in *ḥadīth* 1392, 3052, 4888. See also Ibn Sa'd, *Aṭ-Ṭabaqāt Al-Kubra* (Beirut: Dār Ṣādir, 1388/1968), vol. 3, pp. 337-342; Ibn Abī Shaybah, 14:574-578; Muslim, 567; Aḥmad, 1:15, 27-28; An-Nasā'ī, 2:43.

[648]Al-Bukhārī, 2707; 'Abdur-Razzāq Aṣ-Ṣan'ānī, *Al-Muṣannaf*, 5:477.

Among the merits of 'Uthmān, one is that he was a son-in-law of the Prophet (peace be on him). He married two of his daughters, one after the death of the other.

In his *Ṣaḥīḥ*, Muslim has recorded a *ḥadīth* reported by 'Ā'ishah that the Prophet (peace be on him) was lying on his bed and his legs were not covered. Abū Bakr took permission to enter and came in. The Prophet (peace be on him) continued lying in the same condition and talked with him. After a while 'Umar took permission to enter and came in. The Prophet (peace be on him) was still lying in the same condition and talked with him. Then 'Uthmān sought permission to enter. The Prophet (peace be on him) sat up and covered his legs. 'Uthmān entered and talked to him.

When he went out, 'Ā'ishah asked the Prophet (peace be on him), "How is it that Abū Bakr came in and you did not cover your legs, nor did you get ready to receive him. Then 'Umar entered and you did not move. But 'Uthmān came in and you sat up and put your clothes in order?" the Prophet (peace be on him) said, "Should I not be bashful in front of one before whom the angels are bashful?"[649] It is also in the *Ṣaḥīḥ* that the Prophet (peace be on him) sent 'Uthmān to the people of Makkah (for negotiations). When he was delayed and the Prophet (peace be on him) feared for him, he took a pledge from his Companions under the tree. He extended his right hand and said, "This is the hand of 'Uthmān." Then he put it on the other hand and said, "This is the pledge for 'Uthmān."[650]

(103) The fourth heir to the *khilāfah* was 'Alī, may Allah be pleased with him.

We hold that after 'Uthmān, the next heir to the *khilāfah* was 'Alī. When 'Uthmān was killed and people pledged fealty to 'Alī, he became the rightful *imām* who must be obeyed. His government was a *khilāfah* on the pattern of a prophetic government, as the *ḥadīth* transmitted by Ṣafīnah shows, which was mentioned earlier. Its words are, "The *khilāfah* of the prophetic model will last for thirty years, then Allah will give his kingdom to whom He will." the *khilāfah* of Abū Bakr was for two years and three months; the *khilāfah* of 'Umar was for ten years and a half; the *khilāfah* of

---

[649] Muslim, 2402; Aḥmad, 6:15, 62, 155, and 6:228; Al-Baghawī, 4899; Ibn Abī 'Āṣim, 1284.

[650] Al-Bukhārī, 3698, 4066; At-Tirmidhī, *Al-Manāqib*, 3709; Aḥmad, 2:101.

'Uthmān was for twelve years; the *khilāfah* of 'Alī was for four years and nine months; and the *khilāfah* of Al-Ḥassan was for six months. The first king among the Muslims was Mu'āwīyah, and he was the best of all the Muslim kings. Moreover, he became the rightful *imām* when Al-Ḥassan handed over the *khilāfah* to him. After the death of 'Alī, the people of Iraq pledged fealty to his son, Al-Ḥassan. But after six months Al-Ḥassan handed over the *khilāfah* to Mu'āwīyah, and the words of the Prophet (peace be on him) were fulfilled: "This (grand)son of mine is a leader. Allah will make peace through him between two large Muslim factions."[651] The story is fully narrated in various books and is well known.

'Alī became the caliph after 'Uthmān, when the Companions pledged fealty to him. Only the people of Syria sided with Mu'āwīyah. 'Alī was on the truth. When 'Uthmān was killed, many rumors and false allegations went round against 'Uthmān and against some prominent Companions, like 'Alī, Talḥah and Az-Zubayr. People in Syria, who were far from Madinah and had little knowledge of the events were confused, and the interested and ambitious among them tried to fish in troubled waters. On the other hand, those who loved 'Uthmān began to doubt the sincerity of some prominent people, against whom 'Uthmān constantly received news of various kinds - some pure lies, some distorted reports, and some that made no sense. There were also people who wanted power. Some of them were in the camp of 'Alī – they included the Khārijīs. They had rebelled against 'Uthmān and killed him, but they could not be identified. Some of them enjoyed the protection of their tribes; some could not be proved guilty; some had evil designs in their minds but did not get the opportunity to implement them. Talḥah and Az-Zubayr thought that if the blood of the innocent caliph was not avenged and the mischief-mongers were not punished, they would invite upon themselves Allah's wrath. This led to the Battle of the Camel. Although neither 'Alī nor Talḥah and Az-Zubayr wanted it, it was brought about by the mischief-mongers against the will of the Companions.

Then came the Battle of Ṣiffīn. The people of Syria thought that even though they were great in number they did not or could not have justice that would have united the *ummah*. They feared that the

---

[651] Al-Bukhārī, 2704, 3746, 7109; At-Tirmidhī, *Al-Manāqib*, 3775; Abū Dāwūd, *As-Sunnah*, 4662; An-Nasā'ī, *Al-Jumu'ah*, 3:107; Aḥmad, 5:49; Al-Ḥakīm, *Al-Mustadrak*, 3:174; Al-Bayhaqī, *Dalā'il an-Nubuwwah*, 6:442, 443; Abū Nu'aym, *Al-Ḥilya*, 2:35.

people in the army (of 'Alī) might act against them just as they had acted against 'Uthmān. 'Alī was the rightful and the rightly-guided caliph whose command had to be carried out and around whom all the community had to rally. He thought that the Syrians would not submit to him, which they were supposed to do, unless he battled against them and forced them into submission. He felt that that was the only way open, and did not think that he should placate them as the Prophet (peace be on him) had done with some people in his time, and the two caliphs had done in their times. In his view, the law demanded that they be punished and prevented from causing further troubles rather than winning them over. Consequently he resorted to war.

But most of the elder Companions refrained from the war. They had those *aḥādīth* in mind which say that in times of trouble, one should stay at home. For them, the evils of war outweighed its good. We, on our part, have a good word for every group. We say, "Our Lord, forgive us and our brethren who came before us into the faith, and leave not in our hearts rancor against those who have believed. Our Lord, You are indeed Full of Kindness, Most Merciful" [59:10]. Allah has saved our hands from taking part in these troubles; may He also save our tongues from saying anything wrong regarding it, out of His mercy.[652]

There are many *aḥādīth* that state the merits of 'Alī. The two *Ṣaḥīḥ*s have recorded from Sa'd Ibn Abī Waqqāṣ that the Prophet (peace be on him) said to 'Alī, "You are to me like Aaron was to Moses, except that there is no prophet after me."[653] At the battle of Khaybar, the Prophet (peace be on him) said, "Tomorrow I will give the banner to one who loves Allah and His Prophet and whom Allah and His Prophet love." Everyone began hoping for that honor. When the time came, the Prophet (peace be on him) called 'Alī, who had a pain in his eyes. The Prophet (peace be on him) put his saliva on his eyes and gave him the banner, and Allah gave them victory at his hand.[654]

---

[652]On this point see Ibn Taymīyyah, *Majmū' al-Fatāwa*, 35:70-74; Ibn Taymīyyah, *Minhaj as-Sunnah* (Beirut: Dār Al-Kutub Al-Islamīyyah, n.d.), vol. 2, pp. 202-203, 219, 224.

[653]Al-Bukhārī, 3706, 4416; Muslim, *Faḍā'il aṣ-Ṣaḥābah*, 2404; At-Tirmidhī, 3764, 3731, 3732; Ibn Mājah, 115, 121; 'Abdur-Razzāq, *Al-Muṣannaf*, 20390; Al-Ḥumaydī, 71; Ibn Abī 'Āṣim, 1331, 1332, 1333, 1334, 1335, 1341; Aḥmad, 1:170, 174-175, 177, 179, 182; Al-Ḥakīm, *Al-Mustadrak*, 3:108.

[654]Al-Bukhārī, 3009, 370l, 4210; Muslim, 2406; Aḥmad, 5:333; Al-Baghawī, *Sharḥ as-Sunnah*, 3906; Aṭ-Ṭabarānī, *Al-Kabīr*, 5876, 5950, 5991.

When the verse, "Come, let us gather together our sons and your sons, our women and your women, ourselves and yourselves; then let us earnestly pray and invoke the curse of Allah on those who lie" [3:61], was revealed, the Prophet (peace be on him) collected 'Alī, Faṭimah, Ḥassan and Ḥussayn and said, "Lord, here is my family."[655]

(104) They are the right-principled caliphs and the rightly-guided *imāms*.

We have already referred to the *ḥadīth* which the compilers of the *Sunan* collections have recorded from Al-'Irbād Ibn Sarīyyah and which At-Tirmidhī has rated *ṣaḥīḥ*. Ibn Sarīyyah says that one day the Prophet (peace be on him) gave a very moving sermon. Tears ran down from the eyes and hearts trembled with fear. One of us said, "Messenger of Allah, this seems to be a farewell sermon! What is your advice for us?" He said, "I advise you to listen (to your leader) and to obey him. Those who live after me will see many changes. You must then follow my ways and the ways of the right-principled and rightly-guided caliphs who come after me. Abide by them and hold them fast.[656] Avoid innovations, for every newly invented, baseless idea or practice (*bid'ah*) will only lead you astray."[657]

The order of honor in which these caliphs stand is the same order in which they assumed power. However, Abū Bakr and 'Umar have a distinction in comparison with the other two. The Prophet (peace be on him) enjoined us to follow the ways (*sunnah*) of the right-principled caliphs, but he only asked us to imitate two of them, Abū Bakr and 'Umar. He said, "Imitate those who come after me, Abū Bakr and 'Umar."[658] There is a difference between following one's ways (*ittibā' sunnatihi*) and imitating him (*iqtida bihi*). Hence the status of Abū Bakr and 'Umar is higher than the status of 'Uthmān and 'Alī, may Allah be pleased with them all.

It has been reported that Abū Ḥanīfah considered 'Alī to be greater than 'Uthmān, but the commonly accepted view in his

---

[655]Muslim, *Faḍā'il aṣ-Ṣaḥābah*, 2404; Aṭ-Tirmidhī, *Al-Manāqib*, 3724; Aḥmad, 1:185; Al-Ḥakīm, *Al-Mustadrak*, 3:108-109.

[656]Literally, "Bite on it with your molars."

[657]Abū Dāwūd, 4607; At-Tirmidhī, 2678 with the remark that the *ḥadīth* is *ḥasan ṣaḥīḥ*; Ibn Mājah, 42; Aḥmad, 4:126, 127; Ad-Dārimī, 1:44-45; Al-Ḥakīm, 1:95-96, 97, and Adh-Dhahabī has endorsed Al-Ḥakīm's evaluation of it being authentic.

[658]Discussed earlier; it is authentic.

madhhab is that 'Uthmān was greater than 'Alī. This is also the view of the Ahl as-Sunnah in general. I have already mentioned the words that 'Abdur-Raḥmān Ibn 'Awf spoke to 'Alī: "I discussed the matter with the people. They are with 'Uthmān." Ayyūb As-Sakhtayānī has said, "Those who do not consider 'Uthmān better than 'Alī insult the Muhājirūn and the Anṣār."

The two *Ṣaḥīḥ*s of Al-Bukhārī and Muslim have recorded the words of Ibn 'Umar: "We used to say even when the Prophet (peace be on him) was alive that the best of his *ummah* after him was Abū Bakr then 'Umar and then 'Uthmān."[659]

(105) We believe that the ten Companions, those whom the Prophet (peace be on him) named and gave the glad tidings that they would go to Paradise, will go to Paradise, as he said, and what he said is true. Those Companions are: Abū Bakr, 'Umar, 'Uthmān, 'Alī, Talḥah, Az-Zubayr, Sa'd, Sa'īd, 'Abdur-Raḥmān Ibn 'Awf and Abū 'Ubaydah Ibn Al-Jarraḥ, "the trustee of this *ummah*". May Allah be pleased with them all.

We have mentioned some of the merits of the four caliphs. Regarding the other six, Muslim has recorded a *ḥadīth* that 'Ā'ishah said that one night the Prophet (peace be on him) could not sleep and said, "I wish a pious man from my Companions kept guard for me tonight." She then heard the rattling of weapons. The Prophet (peace be on him) asked, "Who is it?" Sa'd Ibn Abī Waqqāṣ said, "Messenger of Allah, I have come to keep guard for you." In a variant of the *ḥadīth* the words are, "I feared for the Messenger of Allah and came to guard him." the Prophet (peace be on him) then prayed for him and slept.[660]

The *Ṣaḥīḥ*s of Al-Bukhārī and Muslim have recorded a *ḥadīth* that at the battle of Uḥud the Prophet (peace be on him) encouraged Sa'd to shoot his arrows with these words, "Shoot, may my father and mother be sacrificed for you."[661] The reference to the sacrifice

[659]Al-Bukhārī, 3697; Abū Dāwūd, 4627, 4628; At-Tirmidhī, 3707; Aḥmad, 2:14; Aṭ-Ṭabarānī, *Al-Kabīr*, 13131, 13132, 13281, 13301. Contrary to the view of the commentator, the *ḥadīth* is not found in Muslim.

[660]Muslim, 2410; Al-Bukhārī, 2885, 7231; At-Tirmidhī, 3757; Aḥmad, 6:141; Ibn Abī 'Āṣim, 1411; Al-Ḥakīm, *Al-Mustadrak*, 3:501.

[661]Al-Bukhārī, 2905, 4058, 4059, 6184; Muslim, 2411; At-Tirmidhī, 3756; Ibn Mājah, 129; Aḥmad, 1:92.

of both the parents by the Prophet (peace be on him) was a rare honor granted to Sa'd.

Muslim mentioned in his *Ṣaḥīḥ* that Qays Ibn Abī Ḥāzim said that he had seen the hands of Talḥah by which he shielded the Prophet at the battle of Uḥud; they had been crippled.[662] Muslim has also mentioned that Abū 'Uthmān Al-Nahdī said that at one point during that battle there was no one with the Prophet (peace be on him) except Talḥah and Sa'd.[663] The two *Ṣaḥīḥ*s record from Jābir Ibn 'Abdullah that at the battle of the Ditch the Prophet (peace be on him) gave a call and Az-Zubayr responded. The Prophet (peace be on him) called a second time, and Az-Zubayr responded again, whereupon the Prophet (peace be on him) said, "Every prophet has a helper (ḥawārī); my helper is Az-Zubayr."[664] This version of the *ḥadīth* occurs in Muslim's *Ṣaḥīḥ*. The two *Ṣaḥīḥ*s also have the *ḥadīth* narrated by Az-Zubayr that the Prophet (peace be on him) asked who would go to the Banū Qurayẓah and report to him on their activities. Az-Zubayr says that he went to them and returned with the information the Prophet (peace be on him) wanted. The Prophet (peace be on him) prayed for him and said, "My father and mother be sacrificed for you."[665]

In his *Ṣaḥīḥ*, Muslim recorded on the authority of Anas Ibn Mālik that the Prophet (peace be on him) said, "Every *ummah* has a trustworthy one (*amīn*) and our trustworthy one, people, is Abū 'Ubaydah Ibn Al-Jarraḥ."[666] the two *Ṣaḥīḥ*s record the *ḥadīth* reported by Ḥudhayfah Ibn Al-Yamān that the people of Najran came to the Prophet (peace be on him) and said, "Messenger of Allah, send us a trustworthy person." He said, "Certainly I will send you a truly trustworthy person." Then everyone raised his head and looked to him. He selected Abū 'Ubaydah and sent him.[667]

Sa'īd Ibn Zayd testified that the Prophet (peace be on him) said, "Ten people will go to Paradise. The Prophet will go to Paradise;

---

[662] Al-Bukhārī, 3724, 4063; Ibn Mājah, 178; Aḥmad, 1:161. Contrary to the view of the commentator, the *ḥadīth* does not occur in Muslim.

[663] Al-Bukhārī, 3724, 4060; Muslim, 2414.

[664] Al-Bukhārī, 2846, 2847, 2997, 3719, 4113, 7261; Muslim, 2415; At-Tirmidhī, 3745; Ibn Mājah, 122; Aḥmad, 3:307, 314, 338, 365.

[665] Al-Bukhārī, 3720; Muslim, 2416; At-Tirmidhī, 3743; Ibn Abī 'Āṣim, 1390.

[666] Al-Bukhārī, 3744, 4380, 4381, 7255; Muslim, 2419, At-Tirmidhī, 3790, 3791; Aḥmad, 3:125, 133, 146, 175, 189, 212, 245, 281, 286; Ibn Abī Shaybah, 12:135.

[667] Al-Bukhārī, 3745, 4380, 4381, 7254; Muslim, *Faḍā'il aṣ-Ṣaḥābah*, 2420; At-Tirmidhī, *Al-Manāqib*, 3759; Aḥmad, 5:385, 401; Ibn Mājah, 125; Al-Baghawī, *Sharḥ as-Sunnah*, 3929.

Abū Bakr will go to Paradise; 'Umar will go to Paradise; 'Uthmān will go to Paradise; 'Alī will go to Paradise; Talḥah will go to Paradise; Az-Zubayr will go to Paradise; Sa'd Ibn Mālik will go to Paradise; and 'Abdur-Raḥmān Ibn 'Awf will go to Paradise." Sa'īd said should people ask him he would name the tenth. They asked and he answered, "Sa'īd Ibn Zayd," and added, "The participation of any of these men once in a campaign with the Prophet (peace be on him) which raised dust to his face is better than a whole lifetime of your work, even if you lived as long as Noah."

This *ḥadīth* has been recorded by Abū Dāwūd, Ibn Mājah, and At-Tirmidhī who has rated it as ṣaḥīḥ.[668] At-Tirmidhī has also recorded the *ḥadīth* reported by 'Abdur-Raḥmān Ibn 'Awf that the Prophet (peace be on him) said, "Abū Bakr will go to Paradise; 'Umar will go to Paradise; 'Alī will go to Paradise; 'Uthmān will go to Paradise; Talḥah will go to Paradise; Az-Zubayr Ibn Al-'Awwām will go to Paradise; 'Abdur-Raḥmān Ibn 'Awf will go to Paradise; Sa'īd Ibn Zayd Ibn Nawfal will go to Paradise and Abū 'Ubaydah Ibn Al-Jarrāḥ will go to Paradise."[669] This *ḥadīth* has also been recorded by Imām Aḥmad in his *Musnad*. The *ḥadīth* which Abū Bakr Ibn Abī Khaythamah has recorded has the name of 'Uthmān before the name of 'Alī, may Allah be pleased with them both.

Abū Hurayrah narrated that once the Prophet (peace be on him) was at Mount Hirā'. With him was Abū Bakr, 'Umar, 'Uthmān, 'Alī, Talḥah and Az-Zubayr. The rock on which they were sitting shook. The Prophet (peace be on him) said, "Be still. There is no one on you except a prophet, a *ṣiddiq* (sincere one) or a *shahid* (martyr)."[670] Muslim and At-Tirmidhī have recorded this *ḥadīth* and noted a number of channels through which it has been transmitted.

The Ahl as-Sunnah honor these ten Companions and believe that they are greater than the others. Their achievements and merits are very well-known. Some ignorant people avoid saying "ten" and doing things that are ten, since they hate the ten most eminent Companions who were promised Paradise. They make an exception only for 'Alī. It is strange, however, that they hate the number ten

---

[668] Abū Dāwūd, *As-Sunnah*, 4649, 4650; At-Tirmidhī, *Al-Manāqib*, 3748, 3757; Ibn Mājah, *Al-Muqaddamah*, 134; Aḥmad, 1:1 Al-Ḥakīm, *Al-Mustadrak*, 4:440. It is authentic.

[669] At-Tirmidhī, *Al-Manāqib*, 3748; Aḥmad, 1:193; Al-Baghawī, *Sharḥ as-Sunnah*, 3925. The *ḥadīth* is *ṣaḥīḥ*.

[670] Muslim, *Faḍā'il aṣ-Ṣaḥābah*, 2417; At-Tirmidhī, *Al-Manāqib*, 3698; Aḥmad, 2:419; Al-Baghawī, *Sharḥ as-Sunnah*, 3924; Ibn Abī 'Āṣim, 1441, 1442.

and love the number nine, while they hate nine out of the ten. They dislike all the first Muhājirūn and the Anṣār who pledged fealty to the Prophet (peace be on him) under the tree and who were one thousand and four hundred.[671] Allah was well pleased with them as He said, "Allah's good pleasure was on the Believers when they swore fealty to you under the tree" [48:18]. Muslim, in his *Ṣaḥīḥ*, and others record from Jābir that the Prophet (peace be on him) said, "None of those who pledged fealty under the tree will enter the Fire."[672] Muslim has also the *ḥadīth* reported by Jābir that Ḥatib Ibn Abī Balta'ah's slave asked the Prophet (peace be on him) whether Ḥatib would enter the Fire. The Prophet (peace be on him) said, "No, he will not, for he participated in the Battle of Badr and the campaign of Ḥudaybīyyah."[673]

The Rafiḍah, however, disown the majority of these Companions. In fact, they disown all the Companions of the Prophet (peace be on him) except a small number of them, about thirteen to nineteen persons. Suppose they were the ten most wicked persons in the world; would anyone refrain from using the term ten? Allah has said, "There were in the city nine men of a family who made mischief in the land, and would not refrain" [29:48]. Should one then avoid using the number nine? On the other hand, Allah has mentioned with approval the number ten in various contexts in the Qur'ān, for example, "There are ten (days) in all" [2:196]; "We appointed for Moses thirty nights, and completed (the period) with ten (more)" [7:142]; and "By the break of day, and by ten nights" [89:1-2]. The *ḥadīth* also mentions the number ten in different contexts, for example, "The Prophet used to sit in *i'tikāf* during the last ten days of Ramaḍān;"[674] "Seek it (the Night of *Qadr*) in the last

---

[671] Different estimates have been made. According to one report the number of the Companions present at Hudaybīyyah was 1,500 (see Al-Bukhārī, 4152, Muslim, 1856, 72, 73); according to another, there were 1,400 (see Al-Bukhārī, 4154, 4840, 4150 and 4153; Muslim, 1856, 1858). According to a third report, there were 1,300 (see Al-Bukhārī, 4155; Muslim, 1~57); and according to a fourth report over 1,400 (see Al-Bukhārī, 4151). For a discussion see Ibn Ḥajar, *Fatḥ al-Bārī*, 7:341; Ibn Al-Qayyīm, *Zād al-Ma'ād*, vol. 3, pp. 287-288.

[672] Discussed earlier; it is authentic.

[673] Muslim, *Faḍā'il aṣ-Ṣaḥābah*, 2195; At-Tirmidhī, *Al-Manāqib*, 3863; Aḥmad, 3:325, 349; Aṭ-Ṭabarānī, *Al-Kabīr*, 3064; Ibn Abī Shaybah, 12:155; Al-Ḥakīm, *Al-Mustadrak*, 3:301.

[674] Al-Bukhārī, 2025, 2026, 2044, 4998; Muslim, 1171, 1172; Abū Dāwūd, 2462, 4263, 2466; At-Tirmidhī, 790, 803; Ibn Mājah, 1769, 1770; Aḥmad, 2:281, 336, 355, 401, 5:141, 6:50, 92, 168, 169, 232, 279.

ten nights of Ramaḍān;"[675] and, "There is no other day wherein your deeds are more dear to Allah than the ten days (of Dhu al-Ḥijjah)."[676]

In lieu of these ten Companions, the Rafiḍah extoll their twelve *imāms*. The first was 'Alī Ibn Abī Ṭālib, about whom they make the baseless claim that he was the heir (*wasī*) of the Prophet (peace be on him). The second was Al-Ḥassan, the third was Al-Ḥussayn, may Allah be pleased with both of them. The fourth was 'Alī Ibn Al-Ḥussayn Zayn Al-'Abidīn, the fifth was Muḥammad Ibn 'Alī Al-Bāqir, the sixth was Ja'far Ibn Muḥammad Aṣ-Ṣādiq, the seventh was Mūsā Ibn Ja'far Al-Kāẓim, the eighth was 'Alī Ibn Mūsā Ar-Riḍa, the ninth was Muḥammad Ibn 'Alī Al-Jawwād, the tenth was 'Alī Ibn Muḥammad Ar-Riḍa, the eleventh was Al-Ḥussayn Ibn 'Alī Al-'Askarī, and finally, Muḥammad Ibn Al-Ḥassan. They love these *imāms* to excess, going well beyond any acceptable limit.

However, there is nothing in the *ḥadīth* about them, and what there is goes against their beliefs about these people, for example, the two *Ṣaḥīḥ*s have a *ḥadīth* narrated by Jābir Ibn Samrah that he went with his father to the Prophet (peace be on him) who said, "The affairs of the people will continue to be good as long as they are ruled by twelve people," and then he said something which Jābir could not hear. So he asked his father about it. His father said that the Prophet (peace be on him) said, "All of them will be from the Quraysh." In another version of the *ḥadīth* the words are, "Islam will continue to be a dominant power until the twelfth caliph."

In a third version the words are, "This thing will remain dominant until the twelfth caliph."[677] And it was as the Prophet (peace be on him) said. The twelve caliphs were: the four rightly-guided caliphs, Mu'āwīyah, his son Yazīd, 'Abdul-Mālik Ibn Marwān, his four sons and 'Umar Ibn 'Abdul-'Azīz between them. After them the caliphate began to decline. Contrary to this, the Rafiḍah believe that during this period the affairs of the *ummah* were in complete disorder, that the men in authority were unjust and corrupt, rather hypocrites and infidels, and that the "people of truth" (*ahl al-ḥaqq*) were more despised and oppressed than the Jews.

---

[675]Al-Bukhārī, 2017, 2019, 2020; Muslim, 1169; At-Tirmidhī, 792; Aḥmad, 2:291, 519, 6:50, 56, 77, 204.

[676]Al-Bukhārī, 969; At-Tirmidhī, 757; Abū Dāwūd, 2638; Ibn Mājah, 1727; Aḥmad, 1:224, 338; Ibn Ḥibban, 324; Ad-Dārimī, 2:25.

[677]Al-Bukhārī, 7222, 7223; Muslim, 1821; At-Tirmidhī, 2224; Aḥmad, 5:86, 87, 89, 90, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 106, 107, 108.

They are absolutely wrong; on the contrary, Islam continued to expand and grow under those twelve caliphs.

(106) Whoever speaks well of the Prophet's Companions, his pure and pious wives - free from any impurity - and his noble and righteous descendants - free from any impurity - is free from hypocrisy.

I have already mentioned some *aḥādīth* stating the merits of the Prophet's Companions. Here is another, which Muslim has recorded in his *Ṣaḥīḥ*: Zayd Ibn Arqām says that once the Prophet (peace be on him) gave a sermon at a place between Makkah and Madinah called Khumm. He praised Allah and then said, "People! Know that I am simply a man. Allah's messenger (the angel of death) may soon come, and I will submit. I am leaving with you two heavy burdens. One is the Book of Allah, which is guidance and light. Hold fast to it and act upon it." He then discussed the subject at length and exhorted people to follow the Qur'ān sincerely. "The second thing," he said, "is my family (*ahl-baytī*). I ask you to fear Allah with regard to my family." He repeated these words three times.[678]

Al-Bukhārī has mentioned another tradition that Abū Bakr Aṣ-Ṣiddīq said, "Mind Muḥammad's words about his family."[679]

The reason the author has put above hypocrisy those who honor the Prophet's Companions, his wives and descendants is that *rafḍ*, or the creed of the Rafiḍah was expounded first by a hypocrite and heretic. He wanted to destroy Islam and denigrate the Prophet (peace be on him), as is stated by a number of scholars. This was 'Abdullah Ibn Saba'.[680] When he announced his Islam he intended

[678]Muslim, *Faḍā'il aṣ-Ṣaḥābah*, 2408; Aḥmad, 4:366; Ad-Dārimī, 2:431-432; Aṭ-Ṭaḥāwī, *Mushkil al-Āthār*, 4:368; Ibn Abī 'Āṣim, 1550; Al-Ḥakīm, 3:109, 148, 533.

[679]Al-Bukhārī, 3713, 3751.

[680]Abdullah Ibn Saba (d. ca. 40/660), the leader of an extremist Shī'ī sect, As-Sabi'ah, was from Yemen. He was first a Jew, then embraced Islam, only to undermine it. He moved from one place to another and instigated people against Islam and its leaders. Starting from Ḥijāz, he went to Baṣrah and Kūfah, then to Damascus. He tried to arouse people against the third caliph, 'Uthmān, but could not succeed and was driven out to Egypt. He preached that Muḥammad would return like Jesus, that every prophet has a legatee (*waṣī*) and that 'Alī was the waṣī of Muḥammad and the last of the legatees, that 'Alī is alive and living up in the clouds, that the souls transmigrate from one body to another after death. Ibn 'Asākir *Tārīkh Dimashq*, 7:41; Adh-Dhahabī, *Mizān al-'Itidāl*, vol. 2, p. 426; Al-Ash'arī , Maqālāt al-Islāmīyyīn, p. 15;

to undermine Islam through his evil designs, just as Paul had done with Christianity. Ibn Saba' first posed as a pious devotee, engaged in enjoining good and forbidding evil. He then began to incite people against 'Uthmān and worked for his murder. When 'Alī went to Kufah, he deified him and rallied people round him so that he might achieve his evil designs. When 'Alī came to know this, he ordered Ibn Saba' killed. But Ibn Saba' left the place and fled to Qargis. His story is well known in the history books.

We have stated earlier that 'Alī chastised those who exalted him over Abū Bakr and 'Umar, and gave them the same punishment which is inflicted on a slanderer. But the heresies of the Khawārij, or the Ḥarurīyyah, and the Shī'ah continued to be echoed by the mischief-mongers. This explains how rafḍ is the gateway to the undoing of Islam. Qāḍī Abū Bakr Ibn Aṭ-Ṭayyib has discussed at length the Bāṭinīyyah and their designs to undermine Islam. He says, "Their missionaries first persuade a Muslim to accept the beliefs and practices of the Shī'ah. When he accepts them they tell him that the Elders (Salaf) did an injustice to 'Alī and killed Al-Ḥussayn. Then they ask him to repudiate the Banū Taym, Banū 'Adīy, Banū Umayyah and Banū 'Abbās, and to believe that 'Alī will come back, that he has knowledge of the Unseen, that Allah entrusted to him the creation of the world, and so on and so on - all the foolish ideas of the Shī'ah. When they see that he responds to their call and feels for the injustices and cruelties that 'Alī and his sons had to suffer, they think they have achieved their goal."

In fact, these people begin by maligning the Companions of the Prophet (peace be on him), then they malign his wives and then even the Prophet himself, for in the view of these mistaken people, the family of the Prophet went no less astray than his Companions.

(107) The scholars of the Elders and their successors, whether they are *ḥadīth* and tradition scholars or scholars of *fiqh* and rational sciences, should not be mentioned except in good terms. Whoever speaks ill of them is not on the right path.

Allah has said, "If anyone contends with the Messenger, even after guidance has been plainly conveyed to him and follows a path other than that of the men of faith, We will leave him on the path he

---

Ash-Shahristānī, *Al-Milal wa an-Niḥal*, (ed. Muḥammad Sā'id Kilānī: Cairo: Maktabah Muṣṭafā Al-Bābī Al-Ḥalabī, 1396/1976), vol. 6, p. 174.

has chosen and land him in Hell – and what an evil refuge" [4:115]. This means that the duty of a Muslim is not only to be loyal to Allah and His Prophet but also to be loyal to the Muslim community, as the Qur'ān has stated, particularly those who are the heirs of the Prophet, whom Allah has made like stars for the guidance of the people in darkness over sea and land, and in whose knowledge and piety the community has complete faith.[681] For every community before Muḥammad (peace be on him, to which a prophet) was sent, their scholars were the worst of them, but as for the Muslim *ummah*, the scholars are the best of them. They represent the Prophet (peace be on him) in his *ummah*, and revive his ways that are forgotten. The Book of Allah supports them and they support it, it extols them and they extol it.

There is complete agreement among the scholars of this *ummah* that the Sunnah of the Prophet (peace be on him) must be followed. Hence, if anyone has said anything that conflicts with a *ḥadīth* there may be one of the following three acceptable excuses for him not to act upon it: one, he may have doubts whether the *ḥadīth* is authentic; second, he may not be sure whether the *ḥadīth* applies to the case in which he has given his opinion; and third, he may be of the view that the *ḥadīth* has been abrogated.

The *'ulamā'* have a place of honor among us, for they tell us what the Prophet (peace be on him) taught, and explain to us what we cannot understand by ourselves. May Allah be pleased with them and make them pleased. "Our Lord, forgive us and our brethren who came before us into the faith, and leave not in our hearts rancor against those who have believed. Our Lord, You are indeed Full of Kindness, Most Merciful" [59:10].

(108) We do not exalt any friend (*wālī*) of Allah over any one of His prophets, peace and blessings be upon them. On the contrary, we believe that a single prophet (*nabī*) is greater than all the walis combined.

The author is refuting here the view of the monists and the ignorant Ṣūfīs.[682] The well-grounded people follow the revelation and observe the law. Allah has enjoined upon everyone to follow the Prophet (peace be on him). He has said, "We sent not any

---

[681]For a discussion of this point, cf. Ibn Taymīyyah, *Majmū' al-Fatāwa*, 20:231-233.

[682]For Ibn Taymīyyah's discussion on this point, see *Jāmi' ar-Rasā'il*, vol. I, pp. 205-7; *Majmū' al-Fatāwa*, 2:219-247; 11:225-229; *Dur' Ta'arud al-'Aql wa an-Naql*, 5:4.

messenger but to be obeyed in accordance with the will of Allah. If they had only, when they were unjust to themselves, come unto you and asked forgiveness for them, they would have found Allah indeed Oft-Returning Most Merciful. But no, by your Lord, they can have no (real) faith, until they make you judge in all disputes between them, and find in their hearts no resistance against your decisions, but accept them with the fullest conviction" [4:64-65]. He has also said, "Say: If you do love Allah follow me. Allah will love you and forgive you your sins: For Allah is Oft-Forgiving and Merciful" [3:31].

Abū 'Uthmān Al-Nishapūrī has said, "Whoever is governed by the Sunnah in his words and deeds speaks wisdom, but whoever is guided by his fancies and lusts speaks *bid'ah*." Another Ṣūfī has said, "When a Ṣūfī ignores a *sunnah* he does so out of conceit." This is true, for if he does not follow the teachings of the Prophet (peace be on him), he is simply pursuing his own whims and ignoring the guidance of Allah. This is conceit and arrogance. It is acting like those who are referred to in the verse, "They say: 'We will not believe until we receive (exactly) like what is received by Allah's messengers.' Allah knows best whom to entrust his mission" [6:124].

Many of these people think they can attain what the prophets attained through their own means, through intensive devotion and purification of the soul, without following the ways of the prophets. Some have claimed that they are better than the prophets. One has even said that the prophets and messengers received their knowledge of Allah from the niche or lamp of the Seal of the Saints, and that he is that seal. This "truth" which he claims for himself is no different from what Pharaoh said, namely that the world exists out there by itself, and that there is no separate independent creator.

In fact, this man says that he is Allah. To be sure, Pharaoh denied Allah apparently, but in the heart of his heart he believed in Allah, and believed in a way better than they do. He believed in an independent Creator while they believe that the world and the Creator are one. This is the belief of Ibn 'Arabī and Ṣūfis like him. However, when Ibn 'Arabī saw that he could not change the words of the *Shar'*, he began to say that though prophecy (*nubūwwah*) ended, sainthood (*walāyah*) has not. He further claimed that his sainthood is higher than any prophethood, higher than the status any prophet or messenger may attain, and that the prophets receive light

from his *walāyah*. His words are, "The status of a prophet is in between, above the messenger and below the saint (*walī*)."[683]

This is turning the *Shar'* upside down, for according to the Qur'ān, every righteous Believer is a *walī*. Allah has said, "Behold! Verily on the friends (*awliyā'*) of Allah there is no fear, nor will they grieve, those who believe and (constantly) guard against disobedience" [10:62-63]. Prophethood (*nubūwwah*) is therefore higher than *walāyah*, and messengerhood (*riṣālah*) is higher than prophethood, as we have explained previously.

In his Fuṣūṣ, Ibn 'Arabī has written:

> The Prophet likened prophecy to a wall made of bricks which was all completed except for the place of one brick, and he said that he was that brick. However, the Prophet did not see the (whole) wall; that is why he said one brick. But the Seal of the Saints must see (the whole wall). He must see what the Prophet has described, and (also) see himself in the wall in place of two bricks, see himself filling the place of the two bricks and thus completing the wall. The reason he sees the place of two bricks is that the wall is formed of a silver brick and a golden brick. The silver brick is the outer side of the wall with all that it implies of rulings, for (the Prophet) receives from Allah laws in which he is externally obeyed. Since (the Seal of the Saints) sees things as they are, he must see this thing also in the way (I have described). That is to say, he is at the place of the golden brick on the inner side, for he receives from the same source from where the angel receives who reveals to the Messenger. If you understand what we have hinted at, you will have knowledge that is useful.[684]

Who is a greater infidel than one who likens himself to a golden brick and likens the Messenger to a silver brick, and exalts himself over and above the messengers? These are mere fancies of these people. In the words of the Qur'ān, "There is nothing in their breasts but (the quest of) greatness which they will never attain" [40:56]. The infidelity (*kufr*) of this man who says such things is obvious. There are many more statements of this kind in his writings. In some, his *kufr* is very explicit; in others, it is implicit. His statements are to be studied carefully so that his erroneous ideas

---

[683]See Ibn 'Arabī, *Al-Futuḥat al-Makkīyyah*, 2:252. See also Ibn Taymīyyah, *Dar' Ta'aruḍ al-'Aql wa an-Naql*, 10:204 and Jami' ar-Rasā'il, 1:209.

[684]See Ibn 'Arabī, *Fuṣūṣ al-Ḥikam*, (ed. Abū al-'Alā 'Afifī; Cairo: Dār Iḥyā Al-Kutub Al-'Arabīyyah, 'Isā Al-Ḥalabī, 1365/1946), vol. I, p. 63.

may be exposed. Some of his ideas are stated clearly and everyone can see that they are wrong. In the case of others, one has to have a very sharp intellect to see and detect the error. The *kufr* of Ibn 'Arabī and men like him is more repulsive than the *kufr* of those who say, "We will not believe until we receive (exactly) like what was received by Allah's messengers" [6:124].

Ibn 'Arabī and people like him are hypocrites (*munafiqūn*) and destroyers of Islam (*zanādiqah*); they believe in the identity of Allah and the world. They will be immersed deep in the lowest abyss of the Hell-fire. They are hypocrites because they present themselves as Muslims, and put on a show of Islam as the hypocrites at the time of the Prophet (peace be on him) posed as Muslims while they were infidels at heart. The Prophet (peace be on him) treated them as Muslims on the basis of what they did openly. Had they revealed their inner infidelity, the Prophet (peace be on him) would have treated them as apostates. Opinions differ on whether the repentance of an apostate will or will not be accepted. The correct view is that it will not be accepted. This is the view of Abū Ḥanīfah, as reported by Mu'alla. And to Allah we look for guidance.

(109) We believe in the miracles (*karamāt*) that have proceeded from them and have been reported by reliable reporters.

The term *mu'jizah* is used for everything that is a violation of natural phenomena.[685] Earlier scholars used *karāmah* as a synonym, but later scholars differentiated between them. They used *mu'jizah* for the miracles of a prophet and *karāmah* (literally grace) for the miracles of a *walī*. The common element between the two is the violation of natural phenomena. Three things are the causes of excellence: knowledge, power, and self-sufficiency. In their absolute forms, they are to be predicated of Allah alone. He is the only One Who knows everything, can do anything and needs nothing. This is the reason He asked His Messenger not to claim any of these when He told them, "Say: I tell you not that with me are the treasures of Allah, nor do I know what is hidden, nor do I tell you I am an angel. I but follow what is revealed to me" [6:50]. These words were spoken by the last prophet and messenger of resolute purpose. They were also spoken by Noah, the first prophet

[685]See for more on this point, Ibn Taymīyyah's discussion in *Majmū' al-Fatāwa*, vol. 11, pp. 311-335.

of resolute purpose and the first messenger Allah sent to people on earth. Both disclaimed these things when people asked for them.

Allah has referred to knowledge of the Unseen in several verses, for example, "They ask you about the hour – when will be its appointed time" [79:42]. Concerning power: "They say: 'We will not believe in you until you cause a spring to gush forth for us from the earth; or until you have a garden of date trees and vines and cause rivers to gush forth in their midst, carrying abundant water; or you cause the sky to fall in pieces as you say (will happen) against us; or you bring Allah and the angels before us, face to face; or you have a house adorned with gold; or you mount a ladder right into the skies. No, we will not even believe your ascending until you send down to us a book that we can read'" [17:90-93].

Sometimes people reproached the Prophet for his human needs. Allah has also mentioned this: "They say: 'What sort of a messenger is this who eats food and walks through the streets?'" [25:7]. He has asked His Messenger to tell them that he cannot have any of those things except what Allah gives him. He can know only what He reveals to him, dispense with only what He enables him to dispense with, or do only those wonders which He empowers him to do. If you think over these categories you will find that all miracles belong to one or the other of them.

A miracle may serve a purpose which Islam has commended, in which case its performance is right, either obligatory or commendable. But if it secures a thing which Islam has only permitted, it will be regarded as a worldly blessing for which one should thank Allah. If it produces something which is forbidden or undesirable, it will invite punishment or Allah's hatred. Bal'ām Ibn Bā'ūr was given signs, but he misused them and incurred Allah's wrath. Such things happen when the person concerned makes a wrong judgment, follows a view blindly, does not know things well, is swayed by some emotion, does not possess sufficient power, or is impelled by a need. In short, a miracle is either commendable, objectionable, or permissible. In the event it is permissible but produces something good it is a blessing; but if it does not, then it is like any useless thing.

Abū 'Alī Al-Jawzijānī[686] has said, "Follow the Shari'ah constantly and do not run after miracles. You may love miracles, but your Lord loves your perseverance in following the Shari'ah." Sheikh Shihāb ad-Dīn As-Suhrawardī wrote in his 'Awārif, "When the devotees of our times hear that the pious men and saints of

---

[686]For the words quoted here see 'Aṭṭār, *Tadhkirat al-Awliyā'*, vol. 2, p. 101.

earlier times worked numerous miracles, they also want to perform them and have that power. I wish they would suppress that desire and blame their deeds for which they are not given the miracles. If they knew this, they would not worry about it. They should know that sometimes Allah gives miracles to a sincere devotee so that he may increase in conviction, reduce his interest in worldly things, and suppress evil desires. Sincere devotees should strive to hold fast to the Shari'ah; this is the truest and the greatest miracle."[687] There is no doubt that the heart is often more effective than the body. If good, it will produce good effects; if evil, it will produce evil effects. This means that the effects produced by the heart may be pleasing to Allah and may be displeasing.

Jurists have discussed the question of retribution for killing someone by occult means. But these people peer into the working of the cosmic world and think that a miracle by itself is a thing of honor. They do not know that the real miracle is to constantly follow the Shari'ah, nor do they know that the most favored to Allah are those whom He has made to do what He loves, who obey Him and His Messenger, and who help His friends and do battle with His enemies. They are in truth the *wālīs* of Allah, about whom He has said, "Behold! Verily on the walis of Allah there is no fear, nor will they grieve" [10:62].

When Allah bestows on anyone a miracle or any other blessing, or tests him by inflicting on him something painful, it is neither honor nor dishonor from Allah. A miracle is an honor if you do it to fulfill Allah's will; but it is a dishonor when you do it to defy His will. Allah has Himself warned, "Now as for man, when his Lord tries him, giving him honor and gifts, he says (puffed up): 'My Lord has honored me.' But when He tries him, restricting his subsistence for him, then he says (in despair): 'My Lord has humiliated me!'" [89:15-16].

In short, with regard to miracles, people are of three kinds: those for whom miracles add to their honor; others to whom they expose to Allah's punishment; and the third category of people are those for whom miracles are just like any other good that is permissible, as we have said above.

Miracles, whether cognitive or active, vary according to the word of Allah, which is of two kinds, existential and religious.[688]

---

[687]Shihābuddin As-Suhrawardī, *'Awārif al-Ma'ārif*, (Beirut: Dār Al-Kutub Al-'Arabī, 1st ed. 1966), p. 33.

[688]See also Ibn Taymīyyah, *Majmū' al-Fatāwa*, 11:270-271, *Al-Furqān bayn Awliyā' Ar-Raḥmān wa bayn Awliyā' ash-Shayṭān*, p. 118f, and Ibn Al-Qayyīm, *Shifā' al-'Alil*, p. 282.

The former is referred to in the famous prayer of the Prophet (peace be on him), "I take shelter in the irrevocable words of Allah which neither the pious nor the villain can resist,"[689] and in many verses of the Qur'ān, such as, "Verily when He intends a thing His command is 'Be,' and it is!" [36:82]; and, "The word of your Lord does find its fulfillment in truth and in justice. None can change his words" [6:115]. The whole cosmos is governed by these words, as are miracles.

The second kind of words are religious. They are the Qur'ān and the *Shar'* which He has given to His Messenger (peace be on him) and which consists of injunctions, prohibitions and information. Man's duty towards them is to know them, to act upon them, and to enjoin what Allah has enjoined; and his duty towards the existential words is to know them and to produce things according to them. The first words are regulative and creative, the second prescriptive and religious. To know the first is to know the natural phenomena, and to know the second is to know religious injunctions. To have power over the first is to overcome natural processes, whether they pertain to oneself, as when one walks on water flies through the air, or sits in fire, or they pertain to others, as when one cures the disease of anybody, kills him, or makes him rich or poor. To have power over the second is, first, to submit to the commands of Allah and His Messenger (peace be on him) and follow the Qur'ān and Sunnah, externally and internally, and, then, to ask others to submit to Allah and His Messenger.

Now that this point is clear, let me further state that if a Muslim works no miracles, cognitive or active, it will not harm his piety. If he does not know anything hidden or effect anything extraordinary in the outer world, it will not affect his position with Allah. It may even be to his advantage sometimes, for a miracle raises one in honor only when he uses it for a religious purpose, otherwise it may be a liability; it may even expose him to punishment in this life or the Hereafter. Some miracles promote religion and some destroy it. They promote religion when they are governed by it, just as power and money promote religion when they are controlled by the *Shar'*. The best example that has ever been set for the use of political power and money is that of the Prophet (peace be on him) and then of his successors, Abū Bakr and 'Umar. Whoever considers miracles to be ends in themselves and uses religion as a means is like one who uses religion to earn money. He does not practice religion because he fears Hell or loves Paradise, which is what is required of him

---

[689]Discussed earlier; it is authentic.

according to the *Shar'*. A number of people boast that they have risen above the fear of Hell or the love of Paradise, but oddly enough, the highest object of their religion is to work some petty wonders in the world.

To be sure, when one is perfect in faith and practice, one gets miracles when one needs them. Allah has clearly stated that, for example, "For him who fears Allah and obeys His commands, He prepares a way out, and He provides for him from (sources) he could never imagine" [65:2-3]; "If you fear Allah, He will grant you a criterion (to judge between right and wrong)" [8:29]; "If they had done what they were (actually) told, it would have been best for them, and would have gone furthest to strengthen their (faith). And We should then have given them from Our Presence a great reward, and We should have shown them the Straight Way" [4:66-68]; and, "Behold! Verily on the friends of Allah there is no fear, nor will they grieve; those who believe and constantly guard themselves against evil – for them are glad tidings in the life of the present and in the Hereafter" [10:62-64]. The Prophet (peace be on him) said, "Beware of the insight of the Believer; he sees with the light of Allah," and then he recited the Qur'ānic verse, "Behold! In this there are portents for those who read the signs" [15:75].

At-Tirmidhī has recorded this *ḥadīth* from Abū Sa'īd Al-Khudrī.[690] The Prophet (peace be on him) narrated Allah's words, "Whoever opposes a friend of Mine declares war against Me. The closest My servant comes to Me is by doing the duties I have imposed on him. And My servant comes closer and closer to Me through supererogatory deeds until I love him; and when I love him I become his ears with which he hears, his eyes with which he sees, his hands with which he strikes, and his legs with which he walks. When he asks something of Me I give him; and when he seeks My protection I protect him. I do not hesitate in doing anything I want to do except when I take out the soul of a believing servant of Mine. He does not like to die, and I do not like to displease him, but there is no alternative."[691] In short, Allah loves perseverance in obedience, but the soul loves marvels. And Allah is the Guide.

---

[690] At-Tirmidhī, At-*Tafsīr*, 3127; Ibn Jarīr, *Jāmi' al-Bayān*, 14:30. But one of the transmitters of the *ḥadīth*, 'Aṭi'ah Al- 'Awfī is a poor transmitter. Aṭ-Ṭabarānī has recorded the *ḥadīth* through a different channel (see *Al-Kabīr*, 7497) but its narrator, 'Abdullah Ibn Ṣāliḥ, is weak in memory. Nevertheless, Al-Haythamī has held the *ḥadīth* to be *ḥasan* (see his *Majmū' al-Fawā'id*, 10:268). See also Ibn Kathīr, *Tafsīr al-Qur'ān al-'Aẓīm*, 2:555. Al-Albānī has, on the other hand, shown the *ḥadīth* to be weak.

[691] Discussed earlier; it is an authentic *ḥadīth* without the statement, "but there is no

The Mu'tazilah deny the miracles of the pious. This is absolutely wrong and contradicts observed facts. They say that if we admit them it will be difficult for people to distinguish them from the miracles of the prophets, and, consequently, to differentiate between a saint and a prophet – a consequence they say that must be avoided. This argument is not correct, for the difficulty arises only when a saint works miracles and claims to be a prophet, but not when he does not claim that. And if he claims to be a prophet, he is not a saint but a liar and an imposter. We have earlier discussed the difference between a real prophet and an imposter who claims to be a prophet, when commenting on the author's words, "Muḥammad is a servant of Allah and His chosen prophet."

I would like to elaborate more on the concept of insight (*firāsah*). We have three kinds of insight in people.[692] One is the insight of faith (*firāsah īmānīyyah*), which is produced by a light that Allah casts into the heart of His obedient servant. It is, in fact, an idea that occupies the heart and overwhelms it, as a lion overcomes its *farīsah* (prey). It is from here that we get the word *firāsah*. This insight varies according to the power of faith: the stronger the faith, the sharper the insight. Abū Sulaymān Ad-Daranī said, "*Firāsah* is an intuitive perception on the part of the soul, a vision of the hidden. It is one of the stages of faith."

The second is an acquired insight (*firāsah riyādīyyah*). It is acquired through hunger, vigilance and solitude. When the soul is freed from various encumbrances, it acquires insight and illumination depending upon its degree of emancipation. This insight is available to a Believer as well as to a non-believer; it is neither a sign of faith, nor a proof of sanctity. It does not reveal the truth that saves or the path that leads to salvation. It belongs to the same category to which the insights of rulers, statesmen, doctors and others belong.

The third insight is physiognomic (*firāsah khalqīyyah*). Physicians and scientists have written about this topic. From the physical features of a person one infers some of his moral traits, since Allah has related the two in some relation. It has been observed, for example, that a person with an unusually small head has a weak intellect. It has also been noted that a broad chest indicates large-heartedness, and a narrow chest indicates meanness, as small and dull eyes signify a weak mind and a cold heart.

---

alternative."

[692]See the discussion by Ibn Al-Qayyīm in *Maḍārij as-Sālikīn*, vol. 2, pp. 484-487.

(110) We believe in the signs of the Hour, such as the emergence of the Great Liar (*ad-Dajjāl*), the descent of Jesus son of Mary from Heaven, and we believe in the rising of the sun from the west, and the appearance of the Beast of the Earth from its place.

'Awf Ibn Mālik Al-Ashjā'ī said that he met the Prophet (peace be on him) at Tabūk while he was resting in a tent. The Prophet (peace be on him) said to him, "Count six things that will appear before the Hour: my death; then the conquest of Al-Quds; then two deaths that will take as many lives as the disease of the chest kills sheep; then an increase in affluence so great that one will not feel happy even if one is given a hundred dinars; then wars that will enter all the houses of the Arabs; then peace between you and the Banū Al-Asfar (Romans), who will break the treaty and attack you with eighty regiments, with twelve thousand soldiers in each regiment."[693] This *ḥadīth* has been recorded by Al-Bukhārī, Abū Dāwūd, Ibn Mājah and Aṭ-Ṭabarānī.

Ḥudhayfah Ibn Asid says that once they were talking about the Hour, when the Prophet (peace be on him) came and asked, "What are you talking about?" They said, "We are talking about the Hour." He said, "The Hour will not come before ten things come to pass: the Smoke, the Great Liar (*Dajjāl*), the Beast, the rising of the sun from the west, the descent of Jesus son of Mary from Heaven, Gog and Magog, three landslides, one in the east, one in the west and one in the Arabian peninsula, and finally, a fire that will appear in Yemen and drive people to their gathering place."[694] This *ḥadīth* has been recorded by Muslim.

Muslim and Al-Bukhārī have also recorded a *ḥadīth* in their *Ṣaḥīḥ* collections from Ibn 'Umar that when the Great Liar (*Dajjāl*) was mentioned in front of the Prophet (peace be on him), he said, "It will not be difficult for you to recognize him. Certainly Allah is not one-eyed. (Saying that, he pointed to one of his eyes.) But the Great Liar (*Dajjāl*) will be blind in the right eye, which will be like a squeezed grape."[695] This is the wording of Al-Bukhārī.

---

[693] Al-Bukhārī, 3176; Abū Dāwūd, 4292, 4293; Ibn Mājah, 4042, 4095; Aḥmad, 6:25, 27; Aṭ-Ṭabarānī, *Al-Kabīr*, 18:40, *ḥadīth* 70, 72, 98, 119, 122, 150.

[694] Muslim, *Al-Fitan*, 2901; Abū Dāwūd, *Al-Malaḥīm*, 4311; At-Tirmidhī, *Al-Fitān*, 2183; Ibn Mājah, *Al-Fitan*, 4055; Aḥmad, 4:6.

[695] Al-Bukhārī, 3439, 3441, 5902, 6999, 7026, 7128; Muslim, *Al-Īmān*, 169; Abū

Anas Ibn Mālik said that the Prophet (peace be on him) said, "Every prophet has warned his people against the one-eyed Great Liar (*Dajjāl*). Certainly, he will be one-eyed, but your Lord is not one-eyed. On his brow will be writ k-f-r,"[696] that is, he is a *kāfir* (infidel), as has been explained in another version of the *ḥadīth*.

Al-Bukhārī and others have recorded from Abū Hurayrah that the Prophet (peace be on him) said, "By the One in Whose hand my life is, the son of Mary will come down to you as a judge, just and fair. He will demolish the cross, kill the swine, and abolish the *jizyah*. There will be such an abundance of wealth that no one will accept charity, and one prostration before Allah will be much more precious than all that the world has." After narrating the *ḥadīth*, Abū Hurayrah said, "Read, if you wish, the verse, 'And there is none of the People of the Book but must believe in him (Jesus) before his death; and on the Day of Judgment He will be a witness against them [4:159].'"[697]

There are other *aḥādīth* also which say that Jesus son of Mary will descend from Heaven and kill the Great Liar (*Dajjāl*), whereupon Gog and Magog will appear and Allah will destroy them in one night at his request. But we cannot go into those details here.

As for the emergence of the Beast from the Earth and the rising of the sun in the west, Allah has said, "And when the word is fulfilled against them (the unjust), We will produce from the earth a Beast to speak to them, because mankind did not believe with assurance in Our revelations" [27:82]; and, "Are they waiting to see if the angels come to them, or your Lord! The day that certain of the signs of your Lord do come, no good will it do to a soul to believe in them then, if it believed not before, nor earned righteousness through its faith. Say: Wait, we too are waiting" [6:158]. In his exegesis of this verse Al-Bukhārī noted the *ḥadīth* reported by Abū Hurayrah in which the Prophet (peace be on him) said, "The Hour will not come until the sun rises in the west. All those on earth that see it will believe, but by then it will not benefit any who had not believed before."[698]

Dāwūd, *As-Sunnah*, 4757; At-Tirmidhī, *Al-Fitan*, 2235, 2241; Aḥmad, 2:37, 131; Ibn Abī Shaybah, 15:128; Al-Baghawī, *Sharḥ as-Sunnah*, 4255, 4256.

[696]Al-Bukhārī, 7131, 7408; Muslim, *Al-Fitan*, 2933; At-Tirmidhī, *Al-Fitan*, 2245; Abū Dāwūd, 4316; Aṭ-Ṭayālisī, 1963.

[697]Al-Bukhārī, 2222, 2476, 3448, 3449; Muslim, *Al-Īmān*, 155; At-Tirmidhī, *Al-Fitan*, 2233; Abū Dāwūd, *Al-Malaḥīm*, 4324; Aḥmad, 2:240, 272, 290, 394, 406, 411, 482, 494, 538.

[698]Al-Bukhārī, 4635, 4636, 6506; Muslim, *Al-Īmān*, 157; Abū Dāwūd, *Al-Malaḥīm*,

Muslim has recorded that 'Abdullah Ibn 'Amr said that he remembered and will never forget the words of the Prophet (peace be on him) when he said, "The first of the signs to appear is the rising of the sun in the west and the appearance of the Beast in the forenoon. Whichever of these two happens, the other will follow on its heels."[699] The first of the signs means the first of those signs which are lesser known. The Great Liar (*Dajjāl*) will surely appear before that; similarly Jesus will come down from Heaven, and Gog and Magog will emerge before that. All these signs are known because they are related to man. The appearance of the Beast, on the other hand, is a strange phenomenon, and all the more strange because it will speak to people and point out who are faithful and who are not. This will be the first earthly sign that goes against natural phenomena. The rising of the sun in the west will be the first extraordinary sign.

There are a number of works on the signs of the Hour that may be consulted. We cannot go into further details in this short book.

(111) We do not believe in diviners and fortune-tellers, nor do we believe in those who expound ideas incompatible with the Qur'ān, the Sunnah and the consensus of the *ummah*.

Muslim and Aḥmad have recorded in their collections that Ṣafiyyah bint Abī 'Ubayd heard from a wife of the Prophet (peace be on him) that he said, "Whoever goes to a fortune-teller (*'arrāf*) and inquires about anything, his prayers will not be accepted for forty nights."[700] Aḥmad has recorded another *ḥadīth* in his *Musnad*, which is reported by Abū Hurayrah, in which the Prophet (peace be on him) said, "Whoever inquires of a fortune-teller or a diviner (*kāhin*) and believes in what they say disbelieves in what has been revealed to Muḥammad."[701]

Some scholars include astrologers in the meaning of 'arrāf;[702] others say that they fall into the same category. If this is the situation of one who inquires, you can well imagine what will be the verdict against those who are inquired of. The two *Ṣaḥīḥ*s of Al-Bukhārī

4312; Ibn Mājah, 4068; Al-Baghawī, *Sharḥ as-Sunnah*, 4243.

[699]Muslim, *Al-Fitan*, 2941; Abū Dāwūd, *Al-Malaḥīm*, 4310; Ibn Mājah, 4069; Aḥmad, 2:201; Al-Baghawī, *Sharḥ as-Sunnah*, 4243.

[700]Muslim, *As-Salām*, 2230; Aḥmad, 4:68, 5:380; Abū Nu'aym, *Al-Ḥilya*, 10:406-7.

[701]Discussed earlier; it is authentic.

[702]See Ibn Taymīyyah, *Majmū' al-Fatāwa*, 35:193-5.

and Muslim and the *Musnad* of Aḥmad also record the *ḥadīth* reported by 'Ā'ishah that when the Prophet (peace be on him) was asked about diviners he said, "They are nothing." People said, "Prophet of Allah, they sometimes say things that come true!" He said, "The jinns pilfer the truths and drop them into the ears of their devotees, and they mix with them over a hundred lies."[703]

It is also recorded in the *Ṣaḥīḥ* that the Prophet (peace be on him) said, "The price of a dog, the earnings of a prostitute, and the gift (*hulwān*) offered to a diviner are all evil."[704] *Hulwān* is commonly called (*ḥalāwah*) sweets. One may place in the same category a tip for the astrologer, or the fee of the fortune-teller who uses arrows marked with different letters, or small pebbles, or draws various lines in the sand. Different scholars such as Al-Baghawī, Qaḍī 'Āyaḍ, and others have reported a consensus of the scholars that these things are strictly forbidden.

In the two *Ṣaḥīḥ*s there is a *ḥadīth* reported by Zayd Ibn Khālid that one morning at Hudaybīyyah the Prophet (peace be on him) gave a sermon. It had rained during the previous night. He said, "Do you know what your Lord said tonight?" the people said, "Allah and His Messenger know better." He said, "Allah has said, 'Some of my servants will believe in Me in the morning and some will deny Me. Those who say that the rain was a blessing from Allah will believe in Me and deny the stars, but those who say that it was caused by one or another star will deny Me and believe in the stars.'"[705] In the *Ṣaḥīḥ* of Muslim and the *Musnad* of Aḥmad we have another *ḥadīth* reported by Abū Mālik Al-Ash'arī where the Prophet (peace be on him) said, "Four things are remnants of the days of ignorance (*jāhilīyyah*) in my *ummah* which they will not give up: taking pride in one's descent, finding fault in the lineage of others, invoking stars for rain, and weeping loudly at death."[706]

There are many more sayings of the Prophet (peace be on him) and his Companions, as well as statements by scholars, regarding the prohibition of such things. But we cannot mention them here for lack of space.

---

[703]Al-Bukhārī, 3210, 5762, 6213, 7561; Muslim, *As-Salām*, 2228; Aṭ-Ṭaḥāwī, *Mushkil al-Āthār*, 3:114-5; Al-Baghawī, *Sharḥ as-Sunnah*, 3258.
[704]Al-Bukhārī, 2237, 2282, 5346, 5761; Muslim, 1567, 1568; Abū Dāwūd, 3428; At-Tirmidhī, 1276; An-Nasā'ī, 7:309; Ibn Mājah, 259; Aḥmad, 4:118-119, 120.
[705]Al-Bukhārī, 846, 1038, 4147, 7503; Muslim, *Al-Īmān*, 71; Abū Dāwūd, *Aṭ-Ṭibb*, 3906; An-Nasā'ī, 3:164-5; Aḥmad, 4:117; Al-Ḥumaydī, 813; Abdur-Razzāq, *Al-Muṣannaf*, 21003; Ibn Ḥibban, 188.
[706]Discussed earlier; it is authentic.

Astrology has been censured by the Qur'ān and the Sunnah on the grounds that it traces the events of the earth to the conditions of the stars in the heavens. This has been condemned by all the messengers of Allah. The Qur'ān says, "And the magician thrives not (no matter) where he goes" [20:69], and "Have you not turned your vision to those who were given a portion of the Book. They believe in jibt and the taghut" [4:51]. 'Umar Ibn Al-Khaṭṭāb and others have said that jibt is sorcery.

Al-Bukhārī has recorded in his *Ṣaḥīḥ* the words of 'Ā'ishah, "My father, Abū Bakr, had a servant who worked for him. One day he brought some food and gave it to Abū Bakr, who ate it. He then said, 'Do you know what it was?' Abū Bakr asked, 'What was it?' He said, 'Once, before Islam came, I divined for a man although I did not know much. I only deceived the person. Today I met him and he gave me a tip. This was the thing from which you ate.' Abū Bakr inserted his finger into his throat and vomited all that he had eaten."[707]

It is the duty of the rulers and all those who are in authority to abolish astrology, divination, fortune-telling, geomancy, casting lots and taming voices, and forbid their performance in inns, houses, open places and roads. Those who know that these things are forbidden and have the power to destroy them but do not should recite the verse, "They did not forbid one another the iniquities which they committed. Evil indeed were the deeds which they did" [5:82]. Those who engage in these arts are cursed. They utter evil things and devour evil things. There is absolutely no disagreement among the *ummah* on this point. In the *Sunan* collections we also have a *ḥadīth* which Abū Bakr Aṣ-Ṣiddīq narrated from the Prophet (peace be on him), who said, "When people see evil and do not remove it, Allah may not take time to punish them all."[708]

People who commit these things which the Qur'ān and the Sunnah have forbidden are of different shades. Some of them are cheats; they say that they control jinns and have spiritual experiences like mystics, but they are simply frauds. They should be so severely punished that it proves a deterrent for others. Some of them may even be killed. I mean those who claim prophecy on the basis of their tricks or try to change the Shari'ah. Another category of people are those who seriously cultivate these things and resort to magic.

---

707 Al-Bukhārī, *Manāqib al-Anṣār*, 3843.

708 At-Tirmidhī, At-*Tafsīr*, 2168; Abū Dāwūd, *Al-Malaḥīm*, 4338; Ibn Mājah, *Al-Fitan*, 4005; Aḥmad, 1:2,5,7,9.

Scholars in general are of the opinion that magicians should be killed. This is the view of Abū Ḥanīfah, Mālik, and Aḥmad as reported of him, and the view of 'Umar, his son 'Abdullah, 'Uthmān and other Companions. If there is a difference among the *imāms* it is only with regard to the question of whether or not a magician should be first asked to recant or whether he should be declared *kāfir* for indulging in magic, or whether he should be killed on the grounds that he is causing mischief on earth. Some say that if he kills anybody with his magic he should be killed, but if he does not commit anything blasphemous (*kufr*) by his words or deeds he should not be killed but only punished. This is the view of Ash-Shāfi'ī and it is one opinion of Ahmad's school.[709]

There are different views as to what magic (*siḥr*) is. Most scholars say that magic is what causes the death or illness of a person without using any visible means. Others say that it is only a matter of thought. However, all agree that if it involves invoking the seven planets or any star, or praying to them, or prostrating before them or seeking their favor by wearing some kinds of rings or garments, or burning incense and so on, it is definitely an act of blasphemy and idolatry and it must be avoided and stopped. This was what the people of Abraham used to practice. That is why Allah says about Abraham, "And he glanced a glance at the stars and then said: Lo! I feel sick" [37:88-89]. Allah also says, "When the night grew dark upon him he beheld a star," until the verse, "Those who believe and obscure not their belief by polytheism, theirs is safety; and they are rightly guided" [6:76-82].

They also all agree that all spells, charms, oaths, and invocations that involve *shirk* must be prohibited, whether or not jinns are tamed by them. Every statement that contains *kufr* is disallowed. Even those spells whose meanings are unknown should also be eschewed, for they might involve *shirk* or *kufr*. Only those charms are allowed which do not involve *shirk*. "There is no harm in a charm," the Prophet said, "which does not have *shirk*."[710]

Seeking the protection of jinns is also forbidden. Allah has condemned the disbelievers for that practice. Allah says, "There were persons among mankind who took shelter with persons among the jinns, but they increased them in folly" [72:6]. When the Arabs passed through a certain valley they would say, "We seek refuge in the custodian of this valley from the harms that its evil beings may cause." They believed that by virtue of this incantation they would

---

[709]See Ibn Taymīyyah, *Majmū' al-Fatāwa*, 28:346, 29:384.

[710]Muslim, *As-Salām*, 2200; Abū Dāwūd, 3886.

be safe until the morning. "But they increased them in folly" means that when man seeks refuge in the jinns it only increases their sin, disobedience and evil. They would say that they had become protected from jinn and man. The jinn will also increase its haughtiness and will increase its *kufr* when man does such an action towards them.

Allah has said, "One day He will gather them all together and say to the angels: Was it you that these men used to worship? They will say: 'Glory to You, our tie is with You as Protector, not with them.' Nay, but they worshipped the jinns: most of them believed in them" [34:40-41]. These people say that they call upon the angels and invoke them through these charms and they visit them. They are utterly mistaken. The ones that descend upon them are evil jinns. Allah made this clear when He said, "One day He will gather them all together (and say): Assembly of jinns! Many among men did you seduce. Their friends among them would say: 'Our Lord! We make profit from each other, but (alas!) we reached our term which You did appoint for us.' He will say: the Fire be your dwelling place; you will dwell therein forever, except as Allah wills, for your Lord is full of wisdom and knowledge" [6:128]. Men benefit from jinns in the sense that they secure their ends and receive information about things unknown, and the jinns profit from men in the sense that they are honored, invoked, prayed to, and worshiped by men.

There are people who have evil experiences, who see visions, enter into dialogue with "invisible beings" (*rijāl al-ghayb*), and perform miracles, and, on that basis, claim that they are the friends (*awliyā'*) of Allah. Such people have assisted the polytheists against the Believers, and claimed that the Prophet (peace be on him) had asked them to fight the Believers and help the polytheists because the Believers had flouted the Shari'ah. In fact, they are the brethren of the polytheists.

Opinions differ regarding these people. Some scholars deny outright the existence of invisible beings; but they have been seen, and the testimony of those who have seen them has been transmitted by reliable persons. Had these people seen them and ascertained their existence, they would have submitted to them. Other scholars testify to their existence and accept the fact as the will of Allah; they believe that there is a way to Allah other than the way of the prophets. A third section, which rules out the existence of walis outside the sphere of prophetic followers, thinks, however, that both groups receive help from the Prophet (peace be on him). These people have respect for the Prophet (peace be on him) but are ignorant of his religion and the Shari'ah.

The truth is that these so-called *awliyā'* are followers of devils, and the invisible beings are none other than jinns. Jinns are called rijāl in the verse, "There are persons (*rijāl*) among mankind who took shelter with persons (*rijāl*) among the jinns. But they increased them in folly" [72:6]. Had they been men they would have been visible. True, men are sometimes not seen, but they are not invisible. Those who think that the *rijāl al-ghayb* are human are wrong. The reason people have differed regarding their identity is that they are not able to distinguish between the friends of Satan and the friends of Allah.

Some people say that Ṣūfis (*fuqarā'*) should be left alone to their experiences. This is wrong. We must examine their deeds and experiences in the light of the Qur'ān and the Sunnah of Muḥammad (peace be on him). What agrees with them should be accepted, and what does not should be rejected. The Prophet said, "Whoever does something which differs from our ways, his work is null and void." In a variant of the *ḥadīth* the words are, "Whoever comes out with something new in our religion which does not belong to it, his innovation is null and void."[711] There is, therefore, no way (*ṭarīqah*) other than the way of the Prophet (peace be on him), no experience (*ḥaqīqah*) other than his experience, no *shari'ah* other than his Shari'ah, and no faith other than his faith. After him, no one will reach Allah and secure His favor or Paradise except by following the Messenger of Allah (peace be upon him), both externally and internally.

Whoever does not believe in the things he has said, and does not comply with what he has enjoined, whether it concerns the internal acts of the heart or the external acts of the body, is not even a Believer, let alone a friend (*wālī*) of Allah. It makes no difference whether he flies through the air, walks on the waters, peers into the Unseen, or turns wood into gold. What are his miracles worth? If he does not do what is enjoined, and refrain from what is forbidden, his miracles are nothing more than satanic acts which can only take him away from Allah and bring upon him His wrath. However, the insane, like infants, are not responsible; they neither have faith in Allah, nor submit to His commands internally and externally, which would make them friends of Allah, or members of His party that would be happy, or soldiers of His army that would be triumphant. They will be counted as Muslims following their Muslim parents, as

---

[711] Al-Bukhārī, 2697; Muslim, 1718; Abū Dāwūd, 4606; Ibn Mājah, 14; Aḥmad, 6:270; Ibn Ḥibban, 26, 27.

Allah has said, "And those who believe and whose families follow them in faith, to them We will join their families. Nor will We deprive them (of the fruits) of aught of their deeds. Yet is each individual in pledge for his deeds" [52:21].

Some people think that simple-minded and ecstatic people are Allah's friends (*awliyā'*) even though they may not follow the Prophet (peace be on him) in his words, deeds and experiences. They are absolutely mistaken. These simple-minded persons can be either wicked enemies of religion, impostors and frauds, or insane, and therefore, excusable. How can one exalt them over the *awliyā'* of Allah, who follow His Messenger. How can they even compare with them? Some say that they may be following the Prophet (peace be on him) internally, if not externally. This is not correct. One must follow the Prophet internally as well as externally. Yūnus Ibn 'Abdul-A'lā As-Sadafī says that he said to Ash-Shāfi'ī that our friend, Al-Layth, used to say, "If you see a man walking on water do not extol him unless you examine his life in the light of the Qur'ān and the Sunnah." Ash-Shāfi'ī said, "Al-Layth has underscored the point. If you see a man walking on water and flying through the air, do not be deceived by him unless you examine him in the light of the Qur'ān and the Sunnah."

Some people claim that the Prophet (peace be on him) said, "I looked at the people of Paradise. Most of them were simpletons (*al-bulh*)."[712] But this is not a *ḥadīth* of the Prophet, nor should one ascribe that statement to him. Paradise has been created for sane people whose reason leads them to faith in Allah, His angels, His books, His messengers and the Last Day. Allah has described the people of Paradise at various places in His Book, but never has He mentioned *balah* (lack of intelligence) as one of their virtues. What the Prophet (peace be on him) has said is, "I cast a look at the people of Paradise and I saw that most of them were poor people (al-*fuqarā'*)."[713] He did not say simpletons (*al-bulh*).

Among the Ṣūfis there is a group called *malāmīyyah*.[714] They deliberately do things to invite blame on themselves and claim that

---

[712]This is not a *ḥadīth* of the Prophet (peace be on him), as the Commentator has correctly pointed out. Some of its transmitters have been rated as weak, poor of memory, even liars, and the *ḥadīth* has been called rejected (*munkar*) and false (*bāṭil*). See the note by the editors, Dr. 'Abdullah 'Abdul-Muḥsin At-Turkī and Shu'ayb Al-Arnawūṭ, of *Sharḥ al- 'Aqīdah Aṭ-Ṭahawīyyah*, vol. 2, p. 770.

[713]Al-Bukhārī, 3241, 5198, 6449, 6546; Muslim, 2737; At-Tirmidhī, 2602, 2603; Aḥmad, 1:234, 359, 429; 4:429, 437, 443.

[714]The Malāmīyyah are a group of Ṣūfis who indulge in practices calling for public

they follow the Shari'ah in their heart. They think that in this way they fight off hypocrisy and conceit. But they fight one wrong with another wrong, none of which is correct.

Similarly, some Ṣūfis give a loud cry on hearing a beautiful song and fall unconscious. They are also misguided. It is not good for anyone to look for an opportunity to lose consciousness. The Companions and their Successors never lost consciousness, even when they heard the Qur'ān. Allah has described their experience in these words, "When Allah is mentioned they feel a tremor in their hearts, and when they hear His verses rehearsed find their faith strengthened, and put (all) their trust in their Lord" [8:2]; and, "Allah has revealed (from time to time) the most beautiful message in the form of a Book consistent with itself (yet) repeating (its teachings in various respects). The skins of those who fear the Lord tremble thereat. Then their skins and their hearts do soften to the celebration of Allah's praises. Such is the guidance of Allah. He guides therewith whom he pleases, but such as Allah leaves astray can have none to guide" [39:23].

Some scholars have mentioned in good terms "the wise of the insane" (*'uqalā al-majānīn*). They are the people who were sane at one time, then turned mad. One of their signs is that when they become a little saner they talk of the faith which is there in their hearts, and which saves them from falling into evil when they lapse into insanity. On the other hand, those who were infidel or wicked and then turned insane, their insanity does not erase the effects of their previous infidelity or wickedness. The Believers who were pious before they became insane will be raised along with other pious Believers on the Day of Judgment. However, loss of reason, whether produced by insanity or caused by anything else, does not elevate the status of its bearer, no matter whether you call him mad or insane. His faith and piety continue to be on the same level he was before. The intervening insanity neither increases nor decreases them; it only bars him from earning merits as it protects him from suffering punishment. As for the previous deeds, it does not affect them at all.

Hearing certain songs, some people begin to rave and speak in tongues. This is something satanic. It is Satan who speaks with their tongue, just as he speaks with the tongue of the possessed person. We cannot imagine that loss of reason is a cause or a condition for

---

reproof only to assure their sincerity of purpose and avoid self-conceit or display of piety. Their founding leader was Abū Ḥamdān Qaṣṣār (d. 271) from Nishapur. See Jamī', *Nafahāt al-Uns*, p. 63; Hijwirī, *Kashf al-Maḥjūb*, pp. 68-78.

Allah's love or favor. This is the belief of those who are absolutely mistaken. One of their poets has said:

> They are people who demolish the command,
> and pull down the hedge.
> They have no duties to do, no supererogatory acts to perform.
> They are insane, but the revelations of their insanity
> are so precious that sanity prostrates itself at their feet.

These are the lines of a misguided person, or rather an infidel, who thinks that one receives truths in madness that are not available to reason. He may have seen some madmen having visions or working wonders. Had he known that devils often associate with lunatics as they associate with magicians and diviners, he would not have thought that everyone who is insane and works wonders is a friend of Allah; that is sheer blasphemy. Allah has said, "Will I inform you (people,) on whom it is that the evil ones descend? They descend on every lying, wicked person" [26:221-222]. Hence, whoever is assisted by the evil ones must be lying and wicked.

Those who engage in various spiritual exercises, retire to abandoned places, and stay away from Friday prayers or the daily prayers in assembly are those whose efforts have been wasted in this life, although they think they are doing something good. Allah has sealed their hearts. The Prophet (peace be on him), as is recorded in the *Ṣaḥīḥ*, said, "Whoever does not appear for three Friday prayers due to negligence and without any excuse, Allah seals his heart."[715] Whoever diverges from the path of the Sunnah and does so knowingly incurs the wrath of Allah; but if he does not know it, he is simply mistaken. This is the reason we have been asked to pray to Allah in every prayer to guide us to the straight path, the path of those on whom he has bestowed His grace – the prophets, the righteous (in word and deed), the martyrs, and the pious - and what a good company they form! They are not the ones who incur the wrath of Allah, nor are they those who have gone astray.

Some people argue from the story of Moses and Khidr that one can receive knowledge directly from Allah and dispense with the prophetic revelation. These people are absolutely mistaken; they are heretics who want to undermine Islam. Moses was not sent to Khidr, nor was Khidr required to obey him. That is why he asked

---

[715]The *ḥadīth* is *ṣaḥīḥ*, but it is not to be found in Al-Bukhārī or Muslim. It is mentioned in At-Tirmidhī, 500; Abū Dāwūd, 1052; An-Nasā'ī, 3:88; Ibn Mājah, 1125; Aḥmad, 3:424; Ibn Khūzaymah, 1857; Ibn Ḥibban, 554; Al-Ḥakīm, 1:280.

Moses whether he was the Moses of Banū Isra'il and Moses told him yes. Prophet Muḥammad (peace be on him), on the other hand, was sent to all humanity. Had Moses and Jesus been alive they would have followed him. When Jesus comes down again he will judge according to the *shari'ah* of Muḥammad. Hence, if anyone thinks that he is with respect to Muḥammad (peace be on him) as Khidr was with respect to Moses, or believes that anyone else can be in that position, he should renew his faith and make the confession of faith afresh, for he is no longer a Muslim, let alone a *walī* of Allah. In fact, he is a *walī* of Satan. This is the line that separates the enemies of Islam from its rightful followers.

Those who say that the Ka'bah circumambulates some of their leaders, wherever they may be, are no better. I would ask them a simple question: How is it that the Ka'bah did not go to Hudaybīyyah and circumambulate the Prophet (peace be on him) when he was prevented from entering Makkah and looking upon it? These people are like those about whom Allah has said, "For oath, each one of them wants to be given scrolls (of revelation) spread out! By no means! But they fear not the Hereafter. Nay, this surely is an admonition. Let any who will, keep it in remembrance" [74:5].

(112) We believe that keeping together (*jamā'ah*) is the true and correct path, and that disunity leads to deviation and torment.

Allah has spoken on this subject many times, for example, "And hold fast all together, by the Rope which Allah (stretches out for you) and be not divided among yourselves" [3:103]; "Be not like those who are divided among themselves and fall into disputations after receiving clear signs, for them is a dreadful penalty" [3:105]; "As for those who divide their religion and break up into sects, you have no part in them in the least. Their affair is with Allah. He will in the end tell them the truth of all that they did" [6:159]; and, "Verily they will not cease to dispute, except those on whom your Lord has bestowed His mercy" [11:118-119]. The last verse clearly states that those who receive Allah's mercy avoid disputation and dissension. Allah has also said, "(Their doom is) because Allah sent down the Book in truth but those who seek causes of dispute in the Book are in a schism far (from the purpose)" [2:176].

I have already mentioned the *ḥadīth* in which the Prophet (peace be on him) said, "The people of the two books were divided into seventy-two sects, and this *ummah* will be divided into seventy-three sects (*millah*) all of which will go to Hell except one, and that

is the *jamā'ah.*" A variant of the *ḥadīth* states that the people asked, "What is the *jamā'ah*, Messenger of Allah?" He said, "It is the path my Companions and I are treading."[716] This *ḥadīth* clearly states that there will be dissension in the *ummah* and that all the dissenters will be doomed except the people who follow the Sunnah and preserve unity (the Ahl as-Sunnah wa al-Jamā'ah).

Aḥmad has recorded another *ḥadīth* reported by Mu'ādh Ibn Jabal that the Prophet (peace be on him) said, "Satan is to man as the wolf is to the sheep. Remember that the wolf pounces on the sheep which leaves the flock. Refrain from schism, maintain unity, and adhere to the community and the mosque."[717] The *Ṣaḥīḥ*s of Al-Bukhārī and Muslim have recorded that when Allah revealed the words, "Say: He has power to send calamity on you from above," the Prophet (peace be on him) said, "I take shelter from it in Your countenance." When Allah added, "or from below," he again said, "I seek refuge in Your countenance." Then Allah said, "or to cover you with confusion in party strife, giving you a taste of mutual vengeance, each from the other" [6:65], and the Prophet (peace be on him) said, "These two are less painful."[718]

This *ḥadīth* shows that Allah will set one group of the *ummah* against another and let them attack each other. It also shows that the Prophet (peace be on him) condemned this state of affairs, which is a kind of lapse into the ignorance of the pre-Islamic era. Az-Zuhrī said, "Troubles started when the Companions of the Prophet were still of a goodly number. They agreed that if a person was killed, any property was destroyed, or anyone was wounded on the basis of an interpretation of the Qur'ān, it would not be avenged. They treated it as if it had been committed during the period of ignorance."[719]

Mālik has recorded a report with its chain of transmitters that 'Ā'ishah said, "People have ceased to act upon the verse, 'If two parties among the Believers fall into a quarrel, make peace between them. But if one of them transgresses beyond bounds against the other, then fight you (all) against the one that transgresses until it

---

[716]Discussed earlier; it is authentic.

[717]Aḥmad, 5:232-233, 343; Aṭ-Ṭabarānī, *Al-Kabīr*, vol. 20, pp. 344, 345; Abū Nu'aym, *Al-Ḥilya*, 2:247. Al-Albānī says that its chain is weak.

[718]Al-Bukhārī, 4628, 7313, 7406; At-Tirmidhī, *At-Tafsīr*, 3065; Aḥmad, 3:309; Al-Baghawī, *Sharḥ as-Sunnah*, 4016; Al-Ḥumaydī, 1259. However, the Commentator is not correct that Muslim has also recorded the *ḥadīth*.

[719]See 'Abdur-Razzāq, *Al-Muṣannaf*, 18584; Al-Bayhaqī, *As-Sunan al-Kubra*, 8:175.

complies with the command of Allah [49:9]."[720] When one group of Muslims fights against another group, others must try to make peace between them, as Allah has said. If this is not done there will be disorder and chaos, and wars will go on endlessly, as it was before Islam.

When disputed matters, whether concerning the fundamentals of the religion or its details, are not referred to Allah and His Messenger (peace be on him), the correct view does not become evident and the disputants persist in confusion without any clear guidance. If Allah's mercy is upon them, they may tolerate each other and avoid war, as the Companions did in various controversies during the caliphates of 'Umar and 'Uthmān. They allowed each other to act upon his views in matters of *ijtihād* and refrained from fighting one another. But when people do not receive Allah's mercy, they quarrel and fight among themselves; they either denounce one another as infidel (*kāfir*) and wicked (*fāsiq*), or put each other in jail, or torture and kill one another. Those who forced people to say that the Qur'ān was created and persecuted people belonged to this type of group. They came out with a new, unjustified belief (*bid'ah*), denounced all those who disagreed with them as infidels, deprived them of their liberty, and subjected them to torture.

When people are unknowledgeable about any teaching of the Prophet (peace be on him), they may behave justly or unjustly. Those who act justly are those who act in accordance with what they know of prophetic *ḥadīth* and they do not wrong others. The wrongdoer is one who transgress against others, and most of them commit that wrong knowingly. Allah has said, "The people of the Book did not dissent therefrom except through envy of each other after knowledge had come to them" [3:19]; for if they had acted justly as they had been taught, they would have allowed others to act according to their views. They would have allowed the followers of different imāms to follow their imāms, because, as they said, they themselves were unable to find out the verdict of Allah and His Prophet (peace be on him) in matters, and had to refer to their imāms, who acted as the Prophet's deputies. This was the most they could do. Similarly, followers of the imāms should not say, if they want to be fair, that their imāms are correct even when they do not know their proofs, and that others are wrong, while they may be excused for what they do.

---

[720] Al-Bayhaqī, *As-Sunan al-Kubra*, 8:172.

Differences on fundamentals are of two kinds: difference by variation and difference by contradiction. The former is of many kinds. One is wherein all the different views or practices are justified, for example, the different ways of reading certain verses of the Qur'ān that were prevalent among the Companions. One of them recited a particular verse in one way, and another in another way, and when the two quarreled, the Prophet (peace be on him) disapproved of their quarrel and said, "Both of you are correct."[721] the same is true of the different ways of the call to prayer (*ādhān*), or its announcement (*iqāmah*), or its opening; or of the causes for corrective prostration (*sajdat as-sahw*); the ways of *tashahhud*, or of prayer in times of fear; the number of *takbīr* in 'Īd prayers, and so on. All the different ways of doing these things have come down from the Prophet (peace be on him) and are equally lawful, even though some may be preferable to or stronger than others.

There have been people in the *ummah* who have quarreled and fought over some of these issues, for example, the issue of whether one should repeat the words of the *iqāmah* twice or just once. They certainly violate the command of the Prophet (peace be on him). There have also been people who, led by the desires in their hearts, not only stick to one idea or practice and refrain from others but even forbid them. They are guilty of committing the forbidden.

The second difference by variation is usually a matter of semantics. People often use different words to express the same idea, as for example, when they try to define a thing, argue from it or characterize it, and so on. It is unfair and wrong, in such cases, to extol one usage and condemn another or attack its proponent, and so on.

Difference by contradiction arises when two contradictory statements are made on an issue, whether concerning principles or details. According to the majority opinion, in such cases only one view can be correct, and since different views contradict each other, the issue becomes serious. However, my observation is that the view which one rejects often has an element of truth or has some texts to support it. This means that when you reject the opposing view, you are rejecting a truth along with the untruth. It also means that though your opponent is mistaken on the basic issue, you are also wrong in some respect.

This mistake is often committed by the Ahl as-Sunnah. As for the heretics (*ahl al-bid'ah*), their error is obvious. Everyone whom Allah has guided and enlightened will realize that the warning which

---

[721] Discussed earlier; it is authentic.

the Qur'ān and the Sunnah have issued against the views they expound is perfectly correct. Very often reason also exposes their error, in which case it is light upon light.

Returning to difference by variation, the practice of denouncing an opponent in such matters has not been approved. In fact, when at the time of the Prophet (peace be on him) a difference arose on a particular issue, people on either side did not reproach or censure each other. The Qur'ān appreciated that attitude in these words, "Whether you cut down (you Muslims) the tender palm-trees or you left them standing on their roots, it was by leave of Allah, and in order that He might cover with shame the rebellious transgressors" [59:5]. The difference arose about cutting down some trees (of the Banū Al-Nadhīr): one group cut them down and the other abstained from cutting. Another case has been referred to in the Qur'ān in this way, "And remember David and Solomon, when they gave judgment in the matter of the field into which the sheep of certain people had strayed by night. We did witness their judgment. To Solomon we inspired the correct understanding of the matter, (but) to each (of them) we gave judgment and knowledge" [21:87-89]. Notice that Allah inspired Solomon with the correct judgment, but he praised both for their knowledge and sagacity.

The Prophet (peace be on him) did the same in the case of those whom he had sent to the Banū Qurayẓah. He praised both those who said their *'Aṣr* prayer on time and those who said it later when they had reached the land of the Banū Qurayẓah.[722] He also said, "If a ruler makes every effort he can and arrives at the correct judgment, he will have two rewards. But if he makes every effort and does not arrive at the correct judgment, he will have one reward."[723]

The other kind of difference is when one party is to be commended and the other censured. This has been referred to in the verse, "If Allah had willed, the succeeding generations would not have fought among each other after clear signs had come to them, but they chose to wrangle, some believing and others rejecting" [2:253]; and the verse, "Those two antagonists dispute with each other about their Lord. But those who deny (their Lord), for them will be cut out a garment of Fire" [22:19].

Most of the differences in the *ummah* belong to the first category. They are produced by lust and avarice, and cause bloodshed, destruction of property, dissension and hatred. One

---

[722]Al-Bukhārī, 946, 4119; Muslim, 1770; Al-Baghawī, *Sharḥ as-Sunnah*, 3798.

[723]Al-Bukhārī, 7353; Muslim, 1716; Abū Dāwūd, 3574; Ibn Mājah, 2314; Aḥmad, 4:198, 204, 205; At-Tirmidhī, 1326; An-Nasā'ī, 8:224.

party does not admit the truth which is with the other, and is unfair to it. Alongside the truth it has, it acquires some untruths. The other party does the same. This is why Allah has traced the difference to mutual envy and transgression. He has said, "And no one differed other than the people who were given the Book; they differed after the clear signs had come to them on account of transgression (*bāghī*) one upon the other" [2:213]. Allah has mentioned *bāghī* – going beyond the acceptable limit – in many places so that our *ummah* may learn the lesson.

The Prophet (peace be on him) expressed the same idea in a *ḥadīth* recorded in the *Ṣaḥīḥs* of Al-Bukhārī and Muslim. Abū Az-Zanad narrated from Abū Hurayrah that the Prophet (peace be on him) said, "Do not worry about things I have left out. People before you ruined themselves by asking too many questions and disputing about the teachings of their prophets. Refrain from what I have forbidden, and do what I have commanded to the best of your ability."[724] the Prophet (peace be on him) did not like people to delve into things that he had not discussed, or put a lot of questions about those things he had commanded and dispute about them, for that had destroyed the earlier communities.

Differences among the Believers regarding the Book of Allah are of two kinds, one about its revelation, and the other about its understanding. However, on both issues, every group has only part of the truth with it. The first issue is, for example, how the Qur'ān is Allah's speech, and how it has been communicated. One group says that the Qur'ān is Allah's speech in the sense that He has produced it out of His will and Power, but He has created it in some other thing, so that it does not subsist in Him. Others say that it is an attribute of Allah that subsists in Him, and not something which He has created, but He has not spoken it of His will and Power. Both of them have an element of truth with them and an element of untruth. Each believes in the truth it has and denies the truth that the other has. We have discussed this point earlier.

As for the matter of interpretation, there are also many views and every view has some truth with it and some untruth. 'Amr Ibn Shu'ayb has reported from his father and he from his father that once the Prophet (peace be on him) came to a group of his Companions who were discussing the issue of pre-destination. Some were referring to one verse of the Qur'ān, and others to another. The Prophet (peace be on him) got angry, his cheeks

---

[724]Al-Bukhārī, 7288; Muslim, 1337; At-Tirmidhī, 2679; An-Nasā'ī, 5:110-11; Ibn Mājah, 2; Aḥmad, 2:247, 313, 428, 456-7, 467, 482, 495, 508, 517.

became red like a pomegranate. He said, "Is this what you are asked to do? Is this what is required of you? Are you to set one part of the Qur'ān against another? Mind the things I have said, carry out what I have commanded, and refrain from what I have forbidden." In a variant of the *ḥadīth* the words are, "The things that you are doing have led many a people astray. They quarreled over the teachings of their prophets, and set one part of their book against another. The Qur'ān has not been given to you for you to oppose some of its verses against others. They support and bear out one another. Act upon what you understand of the Qur'ān, and believe in what you do not." Another variant adds, "The communities before you were not cursed until they disagreed among themselves. Disputation over a verse of the Qur'ān is a kind of infidelity."[725] This is a famous *ḥadīth* and has been recorded in *Musnad* and *Sunan* collections. Its main part has also been produced by Muslim in his *Ṣaḥīḥ* from 'Abdullah Ibn Ribah Al-Anṣārī. He said that one day at noon, 'Abdullah Ibn 'Amr came to the Prophet (peace be on him). Two men were quarreling over a verse of the Qur'ān. The Prophet (peace be on him) came out, his face red with anger. He said, "The people before you were destroyed when they quarreled over their book."[726]

Different heretical groups interpret the Qur'ān differently. They believe in some parts of it and deny others. They accept what agrees with their views and reject what does not. They either change the meaning of the verses by interpretation or declare them ambiguous and unclear, concerning which their meanings are not known to anyone. This is how they deny the ideas which Allah has communicated. This is simply blasphemous (*kufr*). To believe in words without believing they have meanings is to believe as People of the Book believe, about whom Allah has said, "The similitude of those who were charged with (the obligations of) the Mosaic law but who subsequently failed in those (obligations) is that of a donkey which carries huge tomes (but understands them not)" [62:5]; and "There are among them illiterates who know not the Book, but see (therein their own) desires, and they do nothing but conjecture" [2:78]. That is, they read the Book without understanding it. This is not the way a Believer should approach the Qur'ān. He should act upon what he understands of it, and leave to Allah what he does not understand. The Prophet (peace be on him) said, "Act upon what you understand, and what you do not understand leave to one who

---

[725]Discussed earlier; it is authentic.
[726]Discussed earlier; it is authentic.

understands it."[727] This is how one will obey the Prophet (peace be on him).

(113) the religion of Allah in the heavens and on the earth is one, and it is the *dīn* of Islam. Allah has said, "Verily the religion before Allah is Islam" [5:3]; and, "(Allah) has chosen for you as your religion Islam" [5:3]. Islam steers a course between excess and negligence, between anthropomorphism and negation, between coercionism and libertarianism, between complacency and despair.

In the *Ṣaḥīḥ* there is a *ḥadīth* reported by Abū Hurayrah that the Prophet (peace be on him) said, "We, the community of prophets, have a single religion."[728] In the Qur'ān, Allah says, "If anyone desires a religion other than Islam, never will it be accepted of him" [3:85]. This declaration is for all times. Religion is one for all peoples, past and present. The difference is only in matters of law (*Shar'*). Allah has said, "To each among you We have prescribed a law and an open way" [5:51].

Islam is the religion that Allah has promulgated for mankind through His prophets. Its basic principles as well as its details have all come from the prophets. Its ideas are clear to everyone, young and old, literate and illiterate, intelligent and unintelligent. One can enter into its fold in no time, and get out of it even faster, just by denying a word, falsifying or contesting it, attributing something to Allah that He has not revealed, or doubting what He has revealed, defying His commandments, refusing to believe His statements, and so on.

One who is aware of the Qur'ān and the Sunnah will testify that Islam is a clear religion, easy to learn. People would come to the Prophet (peace be on him) from great distances, learn Islam from him and return to their homes. One might find some difference in his wordings, but that is because he instructed everyone according to people's conditions. If someone came from a far-off country, like D*imām* Ibn Thatlabah[729] or the man from Najd,[730] or the people of

---

[727]Part of the *ḥadīth* just mentioned.

[728]Al-Bukhārī, 3443; Muslim, 2365; Aḥmad, 2:406, 437; Abū Dāwūd, 4675.

[729]Dammām Ibn Thatlabah belonged to the tribe of Sa'd Ibn Bakr. He visited the Prophet in Madinah in the ninth year of the hijrah and embraced Islam. (See Ibn Hishām, *As-Sīrah*, 2:573-5; Ibn Sa'd, *Ṭabaqāt aṣ-Ṣaḥābah*, Beirut: Dār Ṣādir, 1388/1968, vol. 1, p. 299; Aḥmad, 2382; Abū Dāwūd, 487; Al-Bukhārī, 63; Muslim

'Abdul-Qays,[731] he would teach them what they would not forget. He knew, however, that his religion would reach the different corners of the world, and that he would be sending missionaries to teach people whatever they needed to know. If someone came from a nearby place and could visit frequently afterwards, he taught him one thing after another gradually. If he knew that the questioner was aware of the basic principles he would tell him more advanced things. It was to such a questioner that he once said, "Say, 'I believe in Allah and keep constantly on the correct path.'"[732]

However, those who invent new things which Allah has not sanctioned cannot find any justification for them in the Sunnah of the Prophet (peace be on him), or in the teachings of any other messenger. Their ideas as well as what they imply are equally wrong, just as the truth and all its implications are correct.

The author states, "Islam steers a course between excess and negligence." Allah has said, "People of the Book! Do not exaggerate in your religion nor utter anything about Allah save the truth" [4:171]; "Say: People of the Book! Exceed not in your religion the bounds (of what is proper) trespassing beyond the truth" [5:80]; and, "You who believe! Make not unlawful the good things which Allah made lawful for you. But commit no excess, for Allah loves not those given to excess. Eat of the things which Allah has provided for you, lawful and good, and fear Allah in Whom you believe" [5:90-91].

The *Ṣaḥīḥ*s of Al-Bukhārī and Muslim have recorded that 'Ā'ishah said, "Some Companions of the Prophet (peace be on him) asked his wives about his routine of worship at home. When they were told about it, one of them said that he would not eat meat, another said that he would not marry, and a third said that he would not sleep in a bed. When the Prophet (peace be on him) came to know of this, he said, 'What has happened to these people? Why are they thinking of such things? Look at me: I fast some days and eat some days; I sleep as well as pray in the night. I eat meat, and I have wives. Whoever turns away from my way (Sunnah) is not of me.'"[733] In a variant of the *ḥadīth* recorded in other collections the

---

12.)

[730]See Al-Bukhārī, 46, 1891, 2678, 6956; Muslim, 11; Mālik, *Al-Muwaṭṭa*, 1:175.

[731]See Al-Bukhārī, 53; Muslim, 17; and for details, see Ibn Qayyīm, *Zādal-Ma'ād*, 3:205-209.

[732]Muslim, *Al-Īmān*, 38; Aḥmad, 3:413, 385; At-Tirmidhī, 2410; Ibn Mājah, 3972; Ibn Ḥibban, 2543; Ad-Dārimī, *Sunan*, 2:298.

[733]Al-Bukhārī, 5063, 6601, 7301; Muslim, 1401, 2356; An-Nasā'ī, 6:60; Aḥmad, 3:241, 259, 285, 6:45; Al-Baghawī, 96, 100.

words are, "They inquired about the Prophet's worship, when they were told about it, they considered it to be too little."[734]

Ibn Jurayj reported from 'Ikrimah that the reason verses 90 and 91 of Sūrat Al-Mā'idah were revealed was that 'Uthmān Ibn Maẓ'ūn, 'Alī Ibn Abī Ṭālib, Ibn Mas'ūd, Al-Miqdād Ibn Al-Aswad and Sālim, the client of Abū Hudayfah (may Allah be pleased with them all) thought to devote themselves exclusively to Allah. They were going to sit at home, staying away from their wives, wearing the clothes of an ascetic and abstaining from good food. They ate and wore only what the Christian mendicants would eat and wear, and they even intended to have themselves castrated. Nights they passed in worship, and days in fasting.

Then Allah revealed the verse, "You who believe! Make not unlawful the good things which Allah made lawful for you. But commit no excess, for Allah loves not those given to excess. Eat of the things which Allah has provided for you, lawful and good, and fear Allah in Whom you believe" [5:90-91]. This was revealed concerning their abandoning their wives, food and clothing, and their continual fasting and late-night prayers, as well as their thought of castration. When the Prophet received news about them, he sent for them and said, "Your body has a right on you, and your eyes have a right on you. Fast, but also eat; pray, but also sleep. He is not of us who leaves our way." Thereupon, they turned to Allah and said, "Lord! We accept and submit to what You have revealed."[735]

"Islam steers a course between anthropomorphism and negation." We have explained earlier that Allah loves to be described in the way He has described Himself, or as His Prophet (peace be on him) has described Him, without comparing His attributes with our attributes. We should not think that He hears as we hear, or sees as we see, and so on. Nor should we negate His attributes and deny what He has predicated of Himself or what the person most knowledgeable of Him, His Prophet (peace be on him), has predicated of Him. Negation is as wrong as comparison. We have discussed this point before. The author himself referred to it when he wrote, "Whoever does not refrain from negation as well as comparison strays and fails to uphold true transcendence." The basis of this idea is the verse, "There is nothing whatsoever like unto Him, and He is Als-Seeing, All-Hearing" [42:19]. The first part of

---

[734] Aḥmad, 3:259; Al-Bayhaqī, *As-Sunan al-Kubra*, 7:77; Al-Bukhārī, 5063.

[735] *Tafsīr Aṭ-Ṭabarī*, 12348; As-Suyūṭī, *Ad-Durr al-Manthūr*, 2:307-308. This particular narration, though, is weak according to Al-Albānī.

the verse is a refutation of anthropomorphism, and the second of negation.

"Islam is between coercionism and libertarianism." We have also discussed this topic. We have said that man is not coerced into his words or deeds. His actions are not like the movements of a shivering person or of a tree swaying under a strong wind. Nor are they created by man; they are accomplished by man but created and brought into existence by Allah.

We have also discussed the idea the author has expressed in the words, "Islam is between complacency and despair." We have said that man must fear the punishment of Allah on the one hand, and expect His mercy on the other, and that fear and hope are like the two wings with which one flies to Allah and to the last abode.

(114) This is our faith and our religion in form and spirit. We have nothing to do with those who differ from what we have said and elaborated. We pray to Allah that He may confirm us in faith, let us die upon it, save us from erroneous ideas and heretical doctrines such as those advanced by the anthropomorphists (*mushābbihah*), Mu'tazilah, Jahmīyyah, determinists (*Jabarīyyah*), free-willers (*Qadarīyyah*), and others who have differed from the Ahl as-Sunnah wa al-Jamā'ah and fallen into error. We have nothing to do with them. In our view, they are astray in their thinking and wrongdoers. And to Allah we turn for guidance and safety.

"This" refers to all the author has said from the beginning of the book until here. By anthropomorphists (*mushābbihah*), he means those who conceive of Allah's attributes on the analogy of human attributes. They do just the reverse of what the Christians do. The latter conceive of a creation, Jesus, peace be upon him, on the pattern of the Creator, and make him a god. These people, on the other hand, liken the Creator to the created and anthropomorphize Him. One of the leading exponents of this view was Dāwūd Al-Jawāribī.

The Mu'tazilah, like 'Amr Ibn 'Ubayd, Wāsil Ibn 'Atā' Al-Ghazzāl and their followers, were given this name because they seceded from the Community (*jamā'ah*) after the death of Al-Ḥassan

Al-Baṣrī[736] in the beginning of the second century Hijrī, and held separate meetings. According to Qatādah and others, this is the reason they are called Mu'tazilah, or Secessionists. Others say that the first man to develop the basic idea of that school was Wāsil Ibn 'Atā', and 'Amr Ibn 'Ubayd, a student of Al-Ḥassan Al-Baṣrī, joined him. During the reign of Hārūn Ar-Rashīd, Abū Al-Hudhayl wrote two books and expounded their doctrines at length. He was the one who formulated the five tenets of the school: justice, unity of Allah, enforcement of the threatened punishment, the position between two positions, and the duty of enjoining good and forbidding evil. In those doctrines, the Mu'tazilah have mixed truth with untruth, a common characteristic of all heretical schools.

With regard to divine acts they are anthropomorphists. They imagine Allah's acts on the pattern of human acts. They say that what is good for man is good for God, and what is bad for man is bad for God. Basing their thoughts on this principle, they claim that Allah has to do certain things and eschew others. This is wrong. Suppose a person finds his male servants fornicating with his maid servants but does not stop the sin; he is either approving it or he is unable to check it. But this is not what we say when Allah does not stop his servants from fornication. Hence His actions cannot be judged on the pattern of human actions. This is a very important point. The reader is advised to consult the relevant works on the subject.

The Mu'tazilah deny the fore-ordainment of things on the pretext of justice. They say that Allah does not create evil or ordain it. If He created it and then punished people for doing it, He would be committing injustice. But Allah is just and cannot commit injustice. Hence there has to be in His Kingdom, they conclude, what He does not will, for it is not possible that He wills something and it does not come into being; that would mean that He is not omnimpotent. Far exalted is Allah above that. By a similar argument they deny the uncreated nature of the Qur'ān, under the cover of their doctrine of divine unity. They say that if the Qur'ān were uncreated there would be more than one eternal being. But they do not realize that it also follows from their argument that knowledge, power, and all the other attributes of Allah are created. They cannot deny this without contradicting themselves.

The essence of their third principle is that since Allah has threatened sinners with punishment, He cannot withdraw it and defy

---

[736]The text says after the death of Al-Ḥassan, but most likely this is simply a mistake, as the event actually took place during Al-Ḥassan's life.

his own verdict. Just as He cannot go back on his promise, He cannot go back on his threat. This means that He cannot pardon and forgive whomever He wills.

The doctrine of the position between the two positions means that when a person commits a grave sin he loses faith, but does not enter into not having faith. Their last doctrine means that we must enjoin upon others what we are ourselves commanded to do, and ask them to believe in what we are required to believe. Under cover of this principle they have justified armed revolt against the rulers (*a'immah*) when they perpetrate an injustice.

We have discussed these doctrines earlier, and need not enter into them here. The Mu'tazilah claim that their doctrines of justice and unity of Allah are rational truths, that they are prior to revelation, and that they form the basis for its rational justification. If they advance some arguments from *ḥadīth* in their support, they advance them only as additional evidence. They boast that they do not base their principles on *ḥadīth*, and that they know their truths even before they know the authenticity of the *ḥadīth*. That is why some of them do not use textual evidence for their arguments; they carry little value in their eyes. Others include them just to show that revelation agrees with reason, also to win over the consent of people for their doctrines. They do not base them on revelation. The Qur'ān and the *ḥadīth* are for them only supporting evidence, like an additional force not necessary to meet the enemy, or an additional exhortation for something that one likes to have by himself.

It is against this treatment of the *Shar'* that 'Umar Ibn 'Abdul-'Azīz warned when he said, "Do not be like those who follow the truth when it agrees with their wishes, and oppose it when it does not. You will not be rewarded because your wish happens to coincide with the truth; but you certainly will be chastised if you do not comply with it, for in either case you are only following your wish." In the same way, actions will be judged according to their intentions, and everyone will have what he has intended.[737] Action depends on motive and intention, and conviction depends on knowledge and assent. If conviction concerns a matter of faith, it is part of faith; and if a deed is done with a good motive it is good, otherwise not. Hence the ideas of the Believers that are based on things other than faith are like the acts of good people that are not done with good motives. In the fold of the Mu'tazilah there are

---

[737] Al-Bukhārī, 1, 54, 2529, 3898, 5070, 6689, 6953.

many who are enemies (*zindīq*) of Islam; their efforts have gone to waste in this life, even though they think that they are doing good.

The Jahmīyyah are the followers of Jahm Ibn Ṣafwān As-Samarqandī. Jahm negated the attributes of Allah and denuded them of their meaning. He learned this from Al-Ja'd Ibn Dirham, whom Khālid Ibn 'Abdullah Al-Qasrī killed on the Festival of Sacrifice ('Īd al-Aḍha). Addressing the gathering on that occasion, he said, "People! Offer your sacrifices, and may Allah accept them. As for me, I will sacrifice Ja'd Ibn Dirham. He says that Allah did not take Ibrāhīm for His friend, nor did He speak to Moses. Exalted is Allah above what he says about Him." Then he descended from the pulpit and killed Ja'd. He had already consulted the scholars of his time, who were from the Elders, and gotten their advice. May Allah bless them.

Jahm expounded the ideas of Al-Ja'd after him in Khuraṣān and got a following. He entered into a debate with some polytheists called the Sumanīyyah,[738] became a skeptic and abandoned prayer for forty days. The Sumanīyyah were a group of Indian philosophers who denied everything except sense perception. They asked Jahm, "Can the Lord whom you worship be seen, smelled, tasted or touched?" He answered in the negative. They said, "Then He is non-existent." Jahm could not answer, and abstained from worshiping anything for forty days.[739] When the god of his conception went out of his mind, Satan replaced it with another, whom his imagination created next. He claimed that Allah is pure existence without any attributes, and followed Ja'd's line of thought.

It has been reported that Ja'd had contacts with the Sabaean philosophers of Ḥarrān, and took a few ideas from some Jewish philosophers who had left their religion and joined the company of Labid Ibn Al-Ā'ṣam, the magician who had cast a spell over the Prophet (peace be on him). Jahm was killed by Salm Ibn Ahwaz at Khurasan, where his ideas had already become popular. The Mu'tazilah adopted his ideas though not to the extent that he did in negating Allah's attributes. He denies the names any reality, but they deny only the attributes, accepting the names.

Scholars have discussed the question of whether the Jahmīyyah are included in the seventy-two damned sects (referred to in *ḥadīth*).

---

[738]The Sumanīyyah are the Buddhists, followers of Gautama Buddha.

[739]See Al-Qāsimī, *Tārīkh al-Jahmīyyah wa al-Mu'tazilah*, (Beirut: Muwassat Ar-Risālah, 1399/1979), pp. 22-23.

Among those who consider them outside the realm are scholars such as 'Abdullah Ibn Mubārak and Yūsuf Ibn Asbaṭ.

Their ideas spread at the time when Imām Aḥmad Ibn Ḥanbal and other scholars were being put to trial. They gained in strength and number during the reign of Mā'mūn, who resided for some time in Khurasan and came into contact with the Jahmīyyah. It was from Tarsus that he issued orders for the trial of the scholars in the year 218 A.H. Mā'mūn died the same year. In 220 A.H., Imām Aḥmad was put in prison in Baghdad. The same year Mu'taṣim called him to debate with the Mu'tazilah. Aḥmad refuted all the arguments they advanced, showed that their beliefs had no basis and that they were wrong in calling people to their beliefs and putting them to torture. Mu'taṣim intended to set Aḥmad free, but certain people advised him that Aḥmad should be beaten, lest the prestige of the government be impaired. Aḥmad was beaten and the news spread among the masses. The government was frightened and set him free. For details of the story the reader should consult the history books.

Jahm held some views that no one shared with him. He said that Paradise and Hell would perish in the end; that faith (*imān*) is nothing but knowledge and not having faith (*kufr*) is nothing but ignorance; that no one does anything, everything is done by Allah; and that actions are attributed to men only metaphorically, just as it is said that a tree moves, the heavens revolve, or the sun sets. A poet has said of Jahm:

> "I wonder that Satan openly calls people to the Fire,
> under a name which is derived from *Jahannam* (Hell)."

Abū Ḥanīfah was asked about his view on body and incident. He said, "A curse be upon 'Amr Ibn 'Ubayd for leading people to discuss such subjects."

The determinists (Jabrīyyah) derive their basic doctrine from Jahm Ibn Ṣafwān, as we have said before. They believe that the acts of man are as determined as his height and color. This is diametrically opposed to the view of the free-willers (*qadarīyyah*) who deny predestination (*qadr*). The Qadarīyyah are called Qadarīyyah because they deny *qadr*, just as the Murji'ah are called Murji'ah because they deny *irja'*, namely that people are not left to the judgment of Allah whether He punishes them or forgives them. The Jabrīyyah have been sometimes called Qadarīyyah because they affirm *qadr* or predestination in an exaggerated sense. This is like calling the Murji'ah those who say that we cannot be certain about reward or punishment, that all matters concerning individuals or species are deferred, that no one can even say that those who repent will or will

not be rewarded, or that those who do not repent will or will not be punished. The earliest Murji'ah even abstained from saying anything about 'Uthmān and 'Alī and testifying to their faith or lack of faith.

The compilers of the *Sunan* collections have recorded many *aḥādīth* censuring the Qadarīyyah. One is what Abū Dāwūd has recorded in his *Sunan* from 'Abdul-'Azīz Ibn Abī Hazim, through his father and through Ibn 'Umar, that the Prophet (peace be on him) said, "The Qadarīyyah are the Magians of this *ummah*. Do not visit them when they are ill, or join their funeral processions when they die."[740] There are many more *aḥādīth* about them, but the *ḥadīth* scholars have doubted if they were spoken by the Prophet (peace be on him). The truth is that they are the words of some Companions. Different, however, is the case with the *aḥādīth* about the Khawārij. In the *Ṣaḥīḥ* collections alone, there are ten *aḥādīth* about them. Three of them have been recorded by Al-Bukhārī and all ten by Muslim. The resemblance of the Qadarīyyah to the Magians is quite obvious. In fact, their doctrine is in a sense worse than that of the Magians, for the latter posit only two creators, while they posit innumerable creators.

These heresies, which contradict one another, emerged during different periods of trial and tribulation in the history of the *ummah*. Al-Bukhārī has recorded in his *Ṣaḥīḥ* that Sa'īd Ibn Al-Musayyib said, "When the first calamity, namely the murder of 'Uthmān, occurred, none who had participated in the battle of Badr survived. When the second calamity occurred it took its toll of all those who had participated in the campaign of Hudaybīyyah. When the third calamity occurred, it took away the power and the reason of the people."[741] The Khawārij and the Shī'ah emerged during the first period, the Qadarīyyah and the Murji'ah in the second, and the Jahmīyyah and other sects after the third. They were thus the people who divided the religion and broke it up into sects.

They opposed one heresy with another heresy. One exceeded all limits in love of 'Alī, while another called him an infidel. One sect exaggerated the threats of punishment, even condemned a section of the Believers to Hell forever; while another belittled all punishments and even abolished some of them altogether - I mean the Mujri'ah. One overdid Allah's transcendence to the extent that His attributes were negated, while another affirmed His attributes to such excess that He was completely anthropomorphized. All came out with

---

[740]Discussed earlier; it is weak.

[741]Al-Bukhārī, 4024.

problems and arguments that had no basis in the texts of the Qur'ān and Sunnah, and they discarded those which the Qur'ān and Sunnah offered. Some even delved into the books of the Jews, Christians, Magians, and Sabaeans, and took many of their ideas and arguments, changing sometimes their words and sometimes their meaning. They thus came out with a mixture of truth and untruth, shelving the truth which the Prophet (peace be on him) had taught. This led to disputes and controversies on such things as substance, incidents, corporeality, and so on.

The reason for the errors of these and other sects was that they left the straight path that Allah had commanded them to follow. He has said, "Verily, this is My Way, leading straight. Follow it, and follow not (other) paths. They will scatter you about from His (great) Path" [6:153]; and, "Say (Prophet): This is My Way, I do invite unto Allah on evidence clear as the seeing with one's eyes, I and whoever follows me" [12:108]. See how "ways" of the people has been put in the plural in contrast to the Way of Allah in the singular. Ibn Mas'ūd says that once the Prophet (peace be on him) drew a line and said, "This is the Way of Allah." Then he drew some other lines left and right of that line and said, "These are the ways on each of which there is an evil one who calls people to it." He then recited the verse, "Verily, this is My Way, leading straight. Follow it, (and) follow not (other) paths. They will scatter you about from His (great) path. Thus does He command you that you may be righteous" [6:153].[742]

The most important thing we can do is pray for the correct path. This is why Allah has commanded us to recite the opening *sūrah* of the Qur'ān (Al-Fatiḥah) in every *rak'ah* of every prayer, obligatory or otherwise, and pray for the Straight Path. This is also the reason many scholars consider the reading of Al-Fatiḥah in every *rak'ah* to be compulsory. In fact, it is one of the greatest and noblest prayers. Allah has commanded us to say in it, "Show us the Straight Path, the path of those on whom You have bestowed Your grace, those whose portion is not wrath, and who go not astray" [1:6-7].

Commenting on these words, the Prophet (peace be on him) said, "The Jews are the people whose portion is wrath, and the Christians are the ones who went astray."[743] The Prophet (peace be on him) has also said, "You will certainly follow the ways of the

---

[742]Ad-Dārimī, *Sunan*, 1:67; Aḥmad, 1:435, 465; *Tafsīr Aṭ-Ṭabarī*, 14168; Al-Ḥakīm, 2:318, and Adh-Dhahabī has endorsed Al-Ḥakīm's evaluation of it being authentic.

[743]Part of a long *ḥadīth*, At-Tirmidhī, 2954, 2955; Aḥmad, 4:378; Aṭ-Tayālisī, 1040; Ibn Ḥibban, 1715, 2279.

people that went before you, step by step, to the extent that if they go into the hole of a lizard you will also enter it." People asked him, "Messenger of Allah, do you mean the Jews and Christians?" He said, "Who else!"[744] This *ḥadīth* has been recorded in the *Ṣaḥīḥ* collections.

A number of the Elders stated, "If a scholar deviates from the correct path, he thereby resembles the Jews. If a devotee deviates, he thereby resembles the Christians." This is the reason you see that heretical theologians like the Mu'tazilah bear some resemblance to Jews. It is not without reason that the Jewish scholars loved the books of the Mu'tazilah and lauded their views, while the leaders of the Mu'tazilah felt an affinity with the Jews and preferred them to the Christians. Most misguided Ṣūfis, on the other hand, bear a resemblance to Christians. They have a liking for monasticism, incarnation, unification, and other similar things. They condemn the theologians, and the theologians condemn them and criticize their ideas regarding musical sessions (*samā'*), ecstasy (*wajd*), and a number of ascetic and devotional practices which they have developed.

The heretical sects treat revelation in two ways.[745] Some alter the meaning of the texts, while others charge the prophets with ignorance. The former are of two types. One group says that revelation uses imagery; they are the *ahl al-wahm wa at-takhyil*; the other group misinterprets and distorts the texts, they are the ahl at-*taḥrīf wa at-ta'wīl*. The first group[746] says that the prophets spoke of Allah, the Hereafter, Paradise and Hell in words that do not reveal the truth. They used symbols and images with which their people were conversant; consequently, the latter believed that Allah was a huge being, that bodies will be resurrected, and that people will enjoy pleasures in Paradise and suffer pain in Hell pertaining to their bodies. In reality, however, things will be completely different. The prophets had to say what they said because that was the only way to reform and elevate the common people. If they said what was not true, it was only for the good of the people. That was the view of Ibn Sina and others like him.

---

[744]Al-Bukhārī, 3456, 7320; Muslim, 2669; Aḥmad, 3:84, 89, 94; Aṭ-Ṭayālisī, 2178; Ibn Abī 'Āṣim, 74; Al-Baghawī, 4196. See also Ibn Mājah, 3994; Aḥmad, 2:327, 450, 511, 527; Ibn Abī 'Āṣim, 72, Al-Ḥakīm, 1:37.

[745]See Ibn Al-Qayyīm, *Bada'ī al-Fawā'id* (Makkah, Maktabat An-Nahḍah Al-Islamīyyah As-Sa'udīyyah, n.d., 2:32.

[746]See Ibn Taymīyyah, *Dar' Ta'ārud al-'Aql wa an-Naql*, 1:8-9.

The second group[747] which misinterprets and distorts revelation says that the prophets did not intend to convey what their words apparently mean; they only conveyed the truths we discover through reason. Hence they try by every means to interpret the revelation to agree with their own ideas. It is not surprising, therefore, that most of them are not sure of their interpretations, and hold out the possibility that the texts may mean something different.

As for those who say that the prophets and their followers are unaware of the truth, they are only ignorant of what Allah wants to convey through the book He has revealed, or through the words He has inspired in His prophets. They assert that it is quite possible that no one knows the real meaning of the Scripture besides Allah, neither Gabriel nor Muḥammad, nor any other prophet, not to mention the Companions and the Successors. When Muḥammad (peace be on him) pronounced the verse, "Allah Most Gracious is firmly established on the Throne" [20:5], or "To Him mount up (all) words of purity" [35:10], or "What prevents you from prostrating yourself to one whom I have created with My hands" [38:75], he did not know their real meaning, nor does any one else know it except Allah. This is, they claim, what the Elders believed.

Some people in this group say that what Allah means by these words is different from what they apparently suggest, and that no one knows their real meaning except Allah, just as no one knows when the Hour will come except He. Others admit that, in principle, texts should be interpreted literally, but they say, like their comrades, that the Prophet (peace be on him) did not explain the real intention of many Qur'ānic verses which they regard to be allegorical and vague. The result is that there is no agreement among them as to which verses are allegorical and which are not. A few of them even say that the Prophet (peace be on him) himself was not aware of the real meanings, and that he left it to scholars to discern the real meanings by interpreting the verses in the light of rational principles.

To sum up, these people are one in saying that the Prophet (peace be on him) either did not know or did not explain, and that they have succeeded in unraveling the truth with their reason. They are therefore justified, they claim, in interpreting the words of the Prophet (peace be on him) according to their reason. They also claim that the prophets and their followers were not acquainted with the rational sciences, and therefore did not understand the revealed texts. All these ideas of theirs are false and rubbish.

---

[747]Ibid., 1:12-20.

We pray to Allah to save us from them and their proponents. Glory to You, Lord, the Lord of Honor and Power. You are free from what they ascribe to You. And peace be on the messengers. All praise is for You, Lord and Cherisher of the Worlds.

BIOGRAPHICAL SKETCHES

'ABDUL-JABBĀR: 'Abdul-Jabbār Ibn Aḥmad Al-Ḥamadānī (d. 415/1024), an eminent theologian and writer, leader of the Mu'tazilah of his time, Shāfi'ī jurist and grand judge of Rayy, was the author of many books. His magnum opus on theology was *Al-Mughnī,* which has been edited and published in many volumes by Ad-Dār al-Miṣrīyyah li at-Talīf wa at-Tarjumah in Cairo. His *Sharḥ al-Uṣūl al-Khamsah* is a one-volume exposition on the fundamental principles of the Mu'tazilah. He also commented on some selected chapters and verses of the Qur'ān under the title *Tanzīh al-Qur'ān min al-Matā'in*. He also discussed some allegorical verses under the title, *Mutashābiḥ al-Qur'ān* (edited by Dr. 'Adnān Zarzūr, 1969).

'ABDULLAH IBN RAWĀḤAH: 'Abdullah Ibn Rawāḥah Ibn Tha'labah Al-Anṣārī (d. 8/629), a poet and warrior from the Khazraj tribe in Madinah, gave allegiance to the Prophet (peace be upon him) along with others at the valley of 'Aqabah beofre the Prophet migrated to Madinah. He participated in all the battles beginning with Badr. In one of the campaigns, the Prophet (peace be upon him) appointed him governor of Madinah in the Prophet's absence. He was beseiged along with others at Mawtah and killed.

ABŪ BAKR: Abū Bakr Aṣ-Ṣiddīq (573-13/634), the closest friend of the Prophet (peace be on him) before and after Islam, the greatest of all the Companions and the first caliph, suppressed the apostasy of the Arabs after the Prophet's death, reestablished the rule of Islam over Arabia, and had the Qur'ān collected and written down in one volume.

ABŪ AD-DARDĀ': Abū Ad-Dardā' 'Uwaymīr Ibn Mālik Ibn Qays Al-Anṣārī (d. 32/652) was a great Companion of the Prophet from the Khazraj tribe of Madinah. He was also an ascetic and a warrior. He was appointed judge over Damascus by Mu'āwīyah at the order of Caliph 'Umar Ibn Al-Khaṭṭāb. He was a scholar of the Qur'ān and taught it in Syria where he died. He narrated 117 *aḥādīth*.

ABŪ ḤANĪFAH: Abū Ḥanīfah An-Nu'mān Ibn Thābit Ibn Zutī (80/699-150/767), the great founder of the Ḥanafī school of *fiqh*, was born and brought up in Kūfah in a family that had come to Iraq from Afghanistan. Besides *fiqh*, Abū Ḥanīfah also considerably influenced the development of orthodox theology. The book, *Al-Fiqh al-Akbar,* is attributed to him but it is certainly not his work. However, judging from the various statements that have been preserved from him in different works that mention him, his views on *imān*, *islām*, predestination, human freedom and responsibility,

sin and salvation, and the status of the Qur'ān can be ascertained. These views were later developed by people of his school, particularly Abū Manṣūr Al-Māturīdī (d. 332/943). See A. J. Wensinck, *The Muslim Creed* (London: Frank Cass & Co, 1965), chs. VI-VII; Muḥammad Abū Zahrah, *Abū Ḥanīfah: Ḥāyātuhu wa Asruhu wa Arā'uhu wa Fiqhuhu* (Cairo: Dār Al-Fikr, n.d.), pp. 168-188.

ABŪ ḤUDHAYFAH: Abū Ḥudhayfah Ibn 'Utbah Ibn Rabī'ah (d. 12/633) was a Companion who first migrated to Abyssinia and then to Madinah. He participated in the battle of Badr and all subsequent battles. He was killed during the Battle of Yamāmah.

ABŪ AL-HUDHAYL: Abū Al-Hudhayl Muḥammad Ibn Al-Hudhayl Al-'Allāf (135/752-235/849), leader of the Mu'tazilah of Baṣrah at this time, an astute dialectician, he is credited with the formulation of the five fundamental principles of the school, and commanded respect from the Abbasid caliphs, Al-Ma'mūn, Al-Mu'taṣim and Al-Wāthiq. Among his students was Ibn Abī Dāwūd, the powerful minister of the Abbasids.

ABŪ HURAYRAH: Abū Hurayrah (d. 58/678) was the greatest narrator of *ḥadīth*. He narrated, according to a very cautious recent study, 1,236 *aḥādīth*. (See Muṣṭafā A'ẓāmī, *Studies in Ḥadīth Methodology and Literature* (Indianapolis: American Trust Publications, 1977), p. 26.)

ABŪ AL-ḤUSSAYN AL-BAṢRĪ: Abū Al-Ḥussayn Muḥammad Ibn 'Alī Aṭ-Ṭayyīb Al-Baṣrī (d.480/1044) was a famous Mu'tazilī theologian and jurist. He settled in Baghdad where he died. His writings include *Al-Mu'tamad fī Uṣūl al-Fiqh* in jurisprudence, *Taṣaffuḥ al-Adillah fī Uṣūl ad-Dīn*, *Ghurar al-Adillah*, *Sharḥ Uṣūl al-Khamsah*, and *Al-Intiṣār fī ar-Radd 'alā ar-Rāwandī* in theology.

ABŪ KHAYTHAMAH: Abū Bakr Aḥmad Ibn Zubayr Abī Khaythamah (d. 279/892) was a famous scholar of *ḥadīth*, history and genealogy. He was born in Nasā' and settled in Baghdad. He studied *ḥadīth* with Aḥmad Ibn Ḥanbal and Yaḥyā Ibn Mu'īn, and wrote a great biographical work called *At-Tārīkh al-Kabīr*, which the famous scholar of *ḥadīth*, Ad-Daraquṭnī, held in great esteem.

ABŪ MŪSĀ: 'Abdullah Ibn Qays Ibn Salīm Abū Mūsā Al-Ash'arī, an eminent Companion, was born in Zabid in Yemen in 602 C.E. He came to Makkah and embraced Islam and took part in the battles. The Prophet (peace be on him) appointed him governor of Yemen. He was also appointed governor of Baṣrah and Kūfah by the later caliphs, 'Umar and 'Uthmān. He served on the tribunal

appointed to decide the feud between 'Alī and Mu'āwīyah. He died in Kūfah in 44/665. He narrated 355 *aḥādīth*.

ABŪ SA'ĪD AL-KHUDRĪ: Abū Sa'īd Sa'd Ibn Mālik Ibn Sinān Al-Khudrī (d.74/893) was a Companion of the Prophet (peace be on him) from the Khazraj tribe of Madinah. He was one of those who served the Prophet (peace be on him) from time to time. He participated in twelve battles and narrated 1,170 *aḥādīth*.

ABŪ SHAMAH: 'Abdur-Raḥmān Ibn Ismā'īl Ibn Ibrāhīm, commonly known as Abū Shama (599/1202-665/1267) was historian, a Shāfi'ī jurist and a grammarian from Damascus. He is the author of *Ar-Rawḍatayn fī Akhbār ad-Dawlatayn*, *Al-Murshid al-Wajīz ilā 'Ulūm al-Kitāb al-'Azīz*, *Ibrāz Al-Ma'ānī fī Sharḥ ash-Shāṭibīyyah*, and *Al-Bida' wa al-Ḥawādith*.

ABŪ ṬĀLIB: Abū Ṭālib 'Abd Manāf Ibn 'Abdul-Muṭṭalib Ibn Hāshim, an uncle of the Prophet, who looked after him after his father and grandfather died, loved him like one of his sons, let him preach Islam freely, and protected him from the evils that the leaders of the Quraysh might have done to him. He did not, however, embrace Islam, and died in the eighth year of the Prophet's call.

ABŪ ṬĀLIB AL-MAKKĪ: Muḥammad Ibn 'Alī Ibn 'Aṭī'ah Al-Ḥārithī Abū Ṭālib Al-Makkī (d. 386/996), an ascetic and Ṣufī, was born in Al-Jabal between Baghdad and Wāsiṭ. He lived most of life in Makkah, where he delivered sermons and achieved fame. He then went to Baṣrah, and from there to Baghdad, where he expoused some strange ideas which the people disapproved of and they therefore refrained from attending his sermons. He was the author of a very popular work on Ṣufism, *Qūt al-Qulūb*, from which Imām Al-Ghazālī drew heavily in writing his *Iḥyā 'Ulūm ad-Dīn*.

ABŪ 'ŪWĀNAH: Abū 'Ūwānah Al-Waḍḍāḥ Ibn 'Abdullah (d. 186/802) was a war captive from Juyan who was brought to Baṣrah where he distinguished himself as a very reliable narrator of *ḥadīth*.

ABŪ YŪSUF: Abū Yūsuf Ya'qūb Ibn Ibrāhīm Ibn Ḥabīb Al-Anṣārī (113/731-182/798), the foremost disciple of Abū Ḥanīfah, who, along with Muḥammad Ibn Al-Ḥassan Ash-Shaybānī, contributed most to the development of Ḥanafī *fiqh*. He was also well versed in *ḥadīth* and *maghāzī*. Scholars such as Aḥmad Ibn Ḥanbal and Yaḥyā Ibn Mu'īn narrated *aḥādīth* from him. He served as *qāḍī al-quḍāt* (chief judge) during the reigns of Al-Mahdī, Al-Hādī and Hārūn Ar-Rashīd. He was the author of *Kitāb al-Kharāj*, a great work on government revenues, and *Adab al-Qāḍī*. He was born in Kūfah and died in Baghdad.

AL-AKHṬAL: Ghayāth Ibn Ghawth Ibn As-Salaṭ Al-Akhṭal (d. 90/708), one of the three top poets in the Umayyad period, was

born in Ḥīrah in Iraq, joined the Umayyad court and wrote odes in their praise. A collection of his poetry has been published.

'AMMĀR IBN YĀSIR: 'Ammār Ibn Yāsir Al-Kanānī (d. 37/657) was one of the earliest Companions to embrace Islam. He built the first Islamic mosque at Quba', was appointed governor of Kūfah by 'Umar Ibn Al-Khaṭṭāb, joined the army of 'Alī and was killed at the battle of Ṣiffīn.

AL-ĀMIDĪ: Sayf ad-Dīn Abū Al-Ḥassan 'Alī Ibn Abī 'Alī Ibn Muḥammad Ibn Salīm At-Taghlibī Al-Āmidī, a jurist, *uṣulī* and theologian, was born in Āmid in 551/1156. He went to Baghdad and from there to Syria and then to Cairo. He became famous for his learning and students flocked to him. Out of envy, some scholars attributed wrong ideas to him and then attacked him, whereupon, he left Egypt and went to Damascus where he died in 630/1233. His writings include *Al-Iḥkām fī Uṣūl al-Aḥkām*, and *Muntahā al-Uṣul*, concerning legal theory, and *Ghāyat al-Marām fī 'Ilm al-Kalām* in theology.

'ĀMR IBN 'UBAYD: Abū 'Uthmān 'Āmr Ibn 'Ubayd (80/699-144/761) initiated, along with his brother-in-law Wāṣṣil Ibn 'Aṭā' (d. 131/748), the Mu'tazilī theology. 'Āmr was known for his devotion and asceticism. He was born in Baṣrah and died on the way back from a trip to Makkah. His writings include a collection of the comments of Al-Ḥassan Al-Baṣrī on the Qur'ān and a book on divine unity and justice.

AL-'AYNĪ: Badr ad-Dīn Muḥammad Ibn Aḥmad Al-'Aynī (d. 855/1451), a renowned scholar of Ḥanafī *fiqh*, *ḥadīth*, *tafsīr*, *uṣūl*, history and grammar, and a prolific writer, was born in Kaykin, brought up in 'Ayntab, learned from scholars in Ḥalab and Quds, and settled in Cairo, where he lectured, gave fatawa and served as chief judge (*qāḍī al-quḍāt*). His writings include, among others, a voluminous commentary on the *Ṣaḥīḥ* of Al-Bukhārī, a commentary on *Kanz ad-Daqā'iq* on Ḥanafī *fiqh*, and *'Aqd al-Jumān*, concerning history.

'Ā'ISHAH: *Umm al-Mu'minīn* 'Ā'ishah bint Abī Bakr Aṣ-Ṣiddīq, a great narrator of *ḥadīth*, a distinguished jurist and very knowledgeable in Arabic history and literature, was married to the Prophet (peace be on him) in the second year after the Hijrah, and of all his wives she was most dear to him. She was not happy with the latter part of 'Uthmān 's rule, but when he was killed she led the campaign calling for avenging his blood. This led her to the Battle of the Camel against 'Alī. The last years of her life she passed quietly and she died in 58/678. The number of *aḥādīth* she narrated reaches 2,270.

'ALĪ IBN ABĪ ṬĀLIB: 'Alī Ibn Abī Ṭālib, a cousin and son-in-law of the Prophet (peace be on him), one of the three earliest Muslims, the fourth caliph, and a great scholar of the Qur'ān, *ḥadīth* and *fiqh*. He died in Kūfah in 40/660.

AL-ANBĀRĪ: Abū Bakr Muḥammad Ibn Al-Qāsim Ibn Muḥammad Ibn Bashār Al-Anbārī (271/884-328/940) was a scholar of the Qur'ān and *ḥadīth*, a man of letters and a grammarian. He came from Al-Anbār, a city near the Euphrates River in Iraq. His writings include *Al-Kāfī* in grammar, *Gharīb al-Ḥadīth* in *ḥadīth*, and *Sharḥ al-Qaṣā'id as-Sab'ah aṭ-Ṭiwāl* and *Al-Aḍdād* in literature.

AL-ASH'ARĪ: Abū Al-Ḥassan Al-Ash'arī (260/873-324/935), founding head of the Ash'arī school of theology, was in his early career a pupil of the famous Mu'tazilī theologian Al-Jubbā'ī. However, at the age of forty he realized that the Mu'tazilī theology was in conflict with the Qur'ān and Sunnah. Therefore, he gave it up and developed a new theology which, thanks to the works of some great thinkers and writers in the following centuries, became the dominant ideology of the Muslim world. Al-Ash'arī expounded his ideas in many books, the most important of which are *Al-Ibānah* and *Al-Luma'*. His *Maqālāt al-Islāmiyyīn* is the most authentic history of early Islamic theology. For the quote above from that work, see the edition by H. Ritter, op cit., pp. 155-156.

AL-AWZĀ'Ī: Abū 'Āmr 'Abdur-Raḥmān Ibn 'Āmr Al-Awzā'ī (88/707-157/774) was the imām of the Syrians in *ḥadīth* and *fiqh*. He first lived at Al-Awzā' in Damascus, then moved to Beirut where he died. He composed a book on *ḥadīth*, and his *fiqh* dominated Spain up to the time of Al-Ḥakam Ibn Hishām (d. 207/822).

AYYŪB AS-SAKHTIYĀNĪ: Abū Bakr Ayyūb Ibn Abū Tamīmah Kīsān As-Sakhtiyānī (66/685-131/748) was a great narrator of *ḥadīth* and a leading *faqīh* famous for his piety and ascetic living, has narrated about 800 *aḥādīth*. He was based in Baṣrah.

AL-BAGHAWĪ: Abū Muḥammad Al-Ḥussayn Ibn Mas'ūd Ibn Muḥammad Al-Baghawī (436/1044-516/1122) was the auuthor of Sharḥ as-Sunnah and a voluminous commentary on the Qur'ān, *Ma'ālim at-Tanzīl*, besides many other books.

AL-BĀJĪ: Abū Al-Walīd Sulaymān Ibn Khalaf Al-Bajī (d. 474/1081), a Spanish scholar of *ḥadīth* and a Mālikī jurist and judge, was born in Beja and died in Almeria, Spain. (See Al-Zarkalī, *Al-'Alām*, vol. III, p. 125). His abridged edition has been mentioned by Dr. Saghīr Ḥassan Ma'ṣumī, ed., *Ikhtilāf al-Fuqahā' li Imām Aṭ-Ṭahāwī* (Islamabad: Islamic Research Institute, 1391/1971), p. 39.

AL-BALKHĪ: Abū Muṭī' Al-Ḥakam Ibn 'Abdullah Al-Balkhī (d. 199/814) was one of the most distinguished students of Imām Abū Ḥanīfah. The famous *ḥadīth* scholar 'Abdullah Ibn Al-Mubārak had great respect for his *fiqh* and piety. Cf. Adh-Dhahabī, *Mizān Al-'Itidāl*, 1:574.

AL-BAQILLĀNĪ: Qāḍī Abū Bakr Muḥammad Ibn Aṭ-Ṭayyīb Al-Baqillānī (d. 403/1013) was one of the most outstanding Ash'arī theologians. He was born in Baṣrah in 338/949, settled in Baghdad where he died. His writings include *At-Tamhīd fī ar-Radd 'alā al-Malaḥadah Al-Mu'aṭṭlah*, *Al-Inṣāf*, *Kashf Asrār al-Bāṭinīyyah* in theology, and *I'jāz al-Qur'ān* on the inimitability of the Qur'ān.

AL-BAYHAQĪ: Abū Bakr Aḥmad Ibn Al-Ḥussayn 'Alī Al-Bayhaqī (d. 458/1066) was a leading scholar of *ḥadīth* from Khurasan. His works include *As-Sunan al-Kubrā* (Hyderabad, 1352 A.H.), *Al-Asmā' wa as-Ṣiffāt* [ed. by Muḥammad Zāhid Al-Kawtharī (Cairo: Dār As-Sa'ādah, 1358)] and *Dalā'il an-Nubūwwah* [ed. by Dr. 'Abdul-Muṭī' Qala'jī (Beirut: Dār Al-Kutub Al-'Ilmīyyah, 1405/1985)]. The latter is the work referred to in the commentary.

AL-BAZZĀR: Abū Bakr Aḥmad Ibn 'Āmr Ibn 'Abdul-Khāliq Al-Bazzār (d. 292/905) was a great scholar of *ḥadīth* and the author of a *Musnād* collection of *aḥādīth*. Al-Haythamī has collected his additional *aḥādīth* under the title *Kashf al-Astār 'an Zawā'id Al-Bazzār* (ed. Ḥabīb Ar-Raḥmān Al-A'zamī; Beirut: Mu'assasat Ar-Risālah) in four volumes. Al-Bazzār was from Baṣrah. He lectured on *ḥadīth* in Baghdad, Isfahan and Damascus. He died at Ramlah.

BILQĪS: Bilqīs was the name given to the Queen of Sheba who ruled over Yemen when Solomon (965-926 B.C.) ruled over Palestine and the neighboring area in the north. She is referred to in the Qur'ān, 27:22-44.

BISHR AL-MARĪSĪ: Bishr Ibn Ghayāth Al-Marīsī (d. 218/833), a Ḥanafī jurist from Baghdad and the titular head of the Marīsī school of Mu'tazilah theologians, used to vehemently defend the Mu'tazilī thesis that the Qur'ān is created.

AḌ-ḌAḤḤĀK: Abū Al-Qāsim Aḍ-Ḍaḥḥāk Ibn Muzāḥim Al-Balkhī Al-Khurāsānī (d. 105/723) was an outstanding commentator on the Qur'ān and a great teacher. He maintained a school which had 3,000 students. He wrote a commentary on the Qur'ān. He died in Khurasan.

AD-DARĀNĪ: Abū Sulaymān 'Abdur-Raḥmān Ibn Aḥmad Ibn 'Aṭī'ah Ad-Darānī (d. 215/830) was a renowned Ṣufī was from Darān, a village in the suburbs of Damascus. He is recorded to have said, "Gnosis is that you do not aspire to anything in the world

except the One." (See Jāmi', *Nafaḥāt al-Uns*, Lucknow: Nawalkishore, 1910, p. 40).

AD-DĀRIMĪ: Abū Sa'īd 'Uthmān Ibn Sa'īd Ad-Dārimī As-Sijistānī (200/815-280/894) was the leading scholar of *ḥadīth* during his time and the compiler of *Sunan Ad-Dārimī*. He was also the author of a work on the refutation of the Jahmīyyah whose author was the Mu'tazilī theologian, Bishr Al-Marīsī. This work was included in *'Aqā'id as-Salaf*, ed. by 'Alī Sāmī Nasshār and 'Ammār Jāmi' Aṭ-Ṭālibī (Alexandria: Al-Ma'ārif, 1971), pp. 253-566.

ADH-DHAHABĪ: Muḥammad Ibn Aḥmad Ibn 'Uthmān Adh-Dhahabī (673/1274-748/1348), a great scholar and critic of *ḥadīth* and a distinguished historian, Turkish by origin, he was born in Damascus and died there. He was the author of about a hundred books, the most important of which are *Tadhkirat al-Ḥuffāẓ* (four volumes), *Mizān al-'Itidāl fī Naqd ar-Rijāl* (three volumes), *Tajrīd Asmā' As-Ṣaḥābah* (two volumes), *Al-Mustadrak 'alā Mustadrak* Al-Ḥākim in *ḥadīth*, and *Duwal al-Islām* (two volumes), *Tārīkh al-Islām Al-Kabīr* (thirty-six volumes) in history, and *Siyar A'lām An-Nubalā'* (twenty-three volumes) in biography.

AḌ-ḌUḤḤĀK: Ibn Al-Qāsim Aḍ-Ḍuḥḥāk Ibn Muzāḥim (102/720), a scholar of the Qur'ān, was a student of Sa'īd Ibn Jubayr, rather than of Ibn 'Abbās.

AL-FAZĀRĪ: Tāj ad-Dīn Al-Fazārī (d. 690 A.H.), known as Al-Firkah, was originally from Egypt but was known for his life in Damascus. According to Ibn Kathīr, he was known for being knowledgable in many different fields.

AL-GHAZĀLĪ: Abū Ḥāmid Muḥammad Al-Ghazālī (450/1058-550/1111) is known as ḥujjat al-Islām for his profound criticism of Greek philosophy and the defense of Islamic faith. He was born at Ṭūs, studied *fiqh* and *kalām* with Imām al-Ḥaramayn Al-Juwaynī, took up teaching at the Nizāmīyyah College in Baghdad, later gave that up and pursued a Ṣufī *ṭarīqah*, and finally settled in his home town and devoted himself to writing and teaching. His writings include many books on Shāfi'ī *fiqh*, a great work on the principles life under the title *Iḥyā 'Ulūm ad-Dīn*, which is his magnum opus, a profound criticism of Greek philosophy, *Tahāfut al-Falāsafah*, a brilliant exposition of Ash'arī theology, *Al-Iqtiṣād fī al-I'tiqād*, and many books on Ṣufīsm. Al-Ghazāli's writings, however, are not free from undesirable philosophical and mystical influences.

AL-HAMADHĀNĪ: Abū Al-'Alā Al-Ḥassan Ibn Aḥmad Ibn Al-Ḥassan (d. 569/1173) was an expert in Qur'ānic studies, an outstanding narrator and a scholar of *ḥadīth* at Hamadhān.

AL-HAMADHĀNĪ: Abū Ja'far Muḥammad Ibn Abī 'Alī Al-Ḥassan Ibn Muḥammad Ibn 'Abdullah Al-Hamadhānī (d. 531/1137) was an ascetic and devotee. He was also a great scholar of *ḥadīth*.

ḤAMMĀD IBN ZAYD: Abū Ismā'īl Ḥammād Ibn Zayd Ibn Dirham (98/717-179/795) was a great narrator of *ḥadīth* who was born in Baṣrah to a family of Iranian origin. All six compilers of *ḥadīth* have accepted his reported *aḥādīth*.

ḤAMMĀD IBN SALĀMAH: Abū Salāmah Ḥammād Ibn Dinār (d. 167/783) was a man of letters, a renowned grammarian of the Baṣrah school, and an outstanding narrator of *ḥadīth*. He was known for his worship and devotion.

ḤASSĀN IBN THĀBIT: Ḥassān Ibn Thābit Ibn Al-Mundhir (d. 54/674), the poet of the Prophet (peace be on him) from the Khazraj tribe of the Anṣār, defended Islam through his poetry. His Diwān (collection of poems) has been published. The verse quoted here was mentioned by Al-Mubarrad in *Al-Kāmil fī al-Lughah wa al-Adab* (Beirut: Maktabat Al-Ma'ārif, n.d.), pp. 9-10.

AL-HARWĪ: Abū Ismā'īl 'Abdullah Ibn Muḥammad Ibn 'Alī Al-Anṣārī Al-Harwī (396/1005-481/1088) was a scholar of *ḥadīth*, a Ḥanbalī jurist, an outstanding Ṣufī and the author of a short and concise but very popular text on mystical stages, *Manāzil as-Sā'irīn*, which has been commented upon by many scholars including Ibn Al-Qayyīm, whose three volume commentary, *Madārij as-Sālikīn*, seeks to review Ṣufī concepts and practices in the light of the Qur'ān, the Sunnah, and lives of the Elders. Among Al-Harwī's other works, we have *Al-Farūq fī aṣ-Ṣifāt* and *Manāqib al-Imām Aḥmad Ibn Ḥanbal*. He was born in Qandhar and died in Ḥirat, in Afghanistan.

AL-ḤASSAN AL-BAṢRĪ: Abū Sa'īd Ibn Al-Ḥassan Ibn Yāsir Al-Baṣrī (21/642-110/728), an eminent Successor, a great scholar, a prolific narrator of *ḥadīth*, a commentator on the Qur'ān, a jurist, preacher and ascetic, was the most outstanding personality of his time. Fearless in his criticism of wrong governmental practices, he had hot exchanges with the notorious Umayyad governor, Al-Ḥajjāj Ibn Yūsuf, who could not cause him any harm. He was born in Madinah and died in Baṣrah.

ḤUDHAYFAH: Abū Abdullah Ḥudhayfah Ibn Hisl Ibn Jābir Al-Yamān Al-'Abassī (d. 36/656) was a Companion of the Prophet (peace be on him) famous for his chivalry. He had the distinction that the Prophet (peace be on him) had informed him of the names of the hypocrites. He took part in various battles during the reign of 'Umar Ibn Al-Khaṭṭāb, who appointed him governor of Al-Madā'in where he died.

AL-ḤUMAYDĪ: Abū Bakr 'Abdullah Ibn Al-Zubayr Ibn 'Īsā Al-Qarshī Al-Ḥumaydī, (d. 219/834) was the compiler of the *Musnād Al-Ḥumaydī,* ed. by Ḥabīb Ar-Raḥmān Al-'Azamī (Madinah: Al-Maktabah As-Salafiyyah, n.d.).

IBN 'ABBĀS: 'Abdullah Ibn 'Abbās, a cousin of the Prophet (peace be on him), one of the two most eminent scholars of the Qur'ān among the Companions, the fourth most prolific narrator of *ḥadīth*, and a distinguished jurist. His expositions of Qur'ānic verses form part of every commentary on the Qur'ān; however, many comments that are attributed to him are not genuine. For the words that are quoted above in the text, see Al-Ḥākim, *Mustadrak 'alā aṣ-Ṣaḥīḥayn fī al-Ḥadīth* (Hyderabad, India, 1341 A.H.; reprint Riyadh: Maktabat An-Naṣr Al-Ḥadīthah; henceforth referred to as Al-Ḥākim), vol. 2, p. 381; 'Abdur-Razzāq Ibn Hammām Aṣ-Ṣan'ānī, *Al-Muṣannaf*, ed. by Ḥabīb Ar-Raḥmān Al-'Azamī (Beirut: Al-Maktab Al-Islamī, 1391/1971), *ḥadīth* no. 6033.

IBN 'ABDUL-BARR: Shaykh al-Islām Abū 'Umar Yūsuf Ibn 'Abdullah Ibn Muḥammad Ibn 'Abdul-Barr (368/978-463/1071), a distinguished scholar of *ḥadīth*, an eminent Mālikī jurist and historian came from Cordoba in Spain. His writings include *Al-Istī'āb fī Ma'rifat al-Aṣḥāb* (a biographical work on the Companions of the Prophet (peace be on him), *At-Tamhīd limā fī al-Muwaṭṭa min al-Ma'ānī wa al-Asānīd* (a commentary on Imām Mālik's *Muwaṭṭa*), *Jāmi' Bayān Al-'Ilm wa Faḍlihi,* and others.

IBN ABĪ AL-HADID: 'Izz ad-Dīn Abū Ḥāmid Ibn Hibat Allah (d. 655/1257) was a man of letters and a poet. He was born in Al-Mada'in. Later he moved to Baghdad where he served in the government, becoming a close friend of the vizier Ibn Al-'Alqamī. He is famous for his commentary on *Nahj al-Balāghah.*

IBN ABĪ SHAYBAH: Abū Bakr 'Abdullah Ibn Muḥammad Ibn Al-Qāḍī Abū Shaybah (d. 235/849) was a leading scholar of *ḥadīth* from Kufah. He was the author of *Al-Muṣannaf fī al-Aḥādīth wa al-Athar* (Mukhtar Aḥmad An-Nadwī, ed.; Bombay: Dār As-Salafiyyah, 15 volumes), a *Musnād* and other books.

IBN AL-'ALĀ: Abū 'Āmr Zabān Ibn 'Alā Ibn 'Ammār At-Tamīmī, a man of letters and one of the seven leading reciters of the Qur'ān, was born in Makkah in 70/689, brought up in Baṣrah and died in Kūfah in 154/767.

IBN 'ĀQĪL: Abū Al-Wafā' 'Alī Ibn 'Āqīl Ibn Muḥammad Ibn 'Āqīl (431/1040-513/1119) was a great scholar of *fiqh*, *uṣūl* and *kalām* from Baghdad. He was the leader of the Ḥanbalīs in his time. His writings include an encyclopaedic work, *Kitāb al-Funūn, Al-*

Fuṣūl, *Kifāyat al-Muftī* on Ḥanbalī *fiqh*, and another work on the principles of jurisprudence.

IBN AL-'ARABĪ: Abū Bakr Muḥammad Ibn 'Abdullah Ibn Muḥammad, commonly known as Ibn Al-'Arabī, was a scholar of the Qur'ān and *ḥadīth* as well as a Mālikī jurist and scholar of history. He was born in Ishbiliah, Spain in 468/1085. He served as a judge in the same city. He died in 543/1148 in Al-Adwa in the East and was buried in Fās. His writings include *Aḥkām al-Qur'ān*, *Al-Masālik fī Sharḥ Muwaṭṭa Mālik*, and *Al-Qawāṣim wa al-'Awāṣim*.

IBN 'ARABĪ: Abū Bakr Muḥiy ad-Dīn Muḥammad Ibn 'Alī Aṭ-Ṭa'ī, commonly known as Ibn 'Arabi/Ibn Al-'Arabī, (560/1165-638/1240), was born in Murcia (Spain) and died in Damascus. A mystic of vast learning, great intellect and fertile imagination, he expounded and elaborated the philosophy of *waḥdat al-wujūd* that dominated the Islamic world for centuries and still exercises considerable influence. For his biography, see Sayed Husayn Nasr, *Three Muslim Sages* (Harvard, Cambridge, 1964), pp. 92-102. The best work on his philosophy is by Dr. A. E. 'Affīfī, *The Mystical Philosophy of Muhyid Dīn Ibnul Arabī* (Lahore: Ashra, reprint from C.U.P.

IBN AL-ATHĪR: Majd ad-Dīn Abū As-Sadāt Al-Mubārak Ibn Muḥammad Ibn Al-Athīr Al-Jazrī (d. 606/1209) is famous for his *Jāmi' Al*-Uṣūl *fī aḥādīth ar-Rasūl* [ed. by 'Abdul-Qādir Al-Aranawūṭ (Maktabah Al-Ḥalwānī and Maktabah Dār Al-Bayān, 1389/1969)] in which he put together the *aḥādīth* of Al-Bukhārī, Muslim, At-Tirmidhī, Abū Dāwūd, An-Nasā'ī and the Muwaṭṭa of Mālik, as well as for a lexicon on *ḥadīth*, *An-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar* [ed. by Ṭāhir Aḥmad Al-Zawī and Maḥmūd Muḥammad At-Tanjī (Cairo: Al-Maktabah Al-Islamīyyah, 1383/1903)].

IBN HAMSHADH: Abū Manṣūr Muḥammad Ibn 'Abdullah Ibn Muḥammad Ibn Hamshadh (d. 388/998) was a scholar of *ḥadīth*, a Shāfi'ī jurist and ascetic who came from Nishapur.

IBN ḤAZM: Abū Muḥammad 'Alī Ibn Aḥmad Ibn Sa'īd Ibn Ḥazm (384/994-456/1064), a man of letters and a poet, Zāhīrī in *fiqh*, rationalist in theology, and a historian of theology, was born in Cordoba to a family whose ancestors were Iranian. His writings include *Al-Muḥalla,* in *fiqh*, *Al-Iḥkām fī Uṣūl al-Aḥkām*, in principles of jurisprudence, and *Al-Fasl fī al-Milal wa al-Ahwā' wa an-Niḥal*, in theology.

IBN KATHĪR: Abū Al-Fidā' Ismā'īl Ibn 'Āmr Ibn Kathīr (700/1301-774/1372), a commentator on the Qur'ān, scholar of *ḥadīth*, jurist and historian, was born in Jandal in the province of

Baṣrah and then moved to Damascus where he died and was buried near the grave of his teacher, Ibn Taymīyyah. Among his writings mention may be made of a very popular commentary of the Qur'ān, entitled *Tafsīr al-Qur'ān al-'Aẓīm*, a voluminous work on history, *Al-Bidāyah wa an-Nihāyah*, a summary of Ibn Ṣalāh's *'Ulūm al-Ḥadīth, Kutub al-Hudā fī Aḥādīth al-Masānid wa as-Sunan,* and *At-Takmīl fī Ma'rifat ath-Thiqāt wa adh-Dhu'afā wa al-Majāhīl.*

IBN KULLĀB: Abū Muḥammad 'Abdullah Ibn Sa'īd Ibn Kullāb Al-Qaṭṭān (d. ca. 240/854), was the leader of the Ahl as-Sunnah in his time. His followers were later absorbed into the Ash'arīs. [See Al-Maqdisī, *Aḥsan at-Taqāsīm* (Leiden: 1885), p. 37.

IBN MĀLIK: Abū 'Abdullah Jamāl ad-Dīn Muḥammad Ibn 'Abdullah Ibn Mālik Aṭ-Ṭā'ī, a grammarian and man of letters, was born in Jayan in 600/1203, and settled in Damascus where he died in 672/1273. His works include *Khulaṣat al-Alfiyyah, Tashīl al-Fawā'id* and *Shahāhid at-Tawḍīh.*

IBN MAS'ŪD: Abū Ma'bad 'Abdullah Ibn Mas'ūd (d. 32/652) was one of the first six to embrace Islam; he served the Prophet for many years. He was the most knowledgeable Companion of the Qur'ān. 'Umar Al-Fārūq, the second caliph, sent him to Kūfah to teach the Qur'ān, where he also served as a judge and was in charge of the government treasury.

IBN AL-MUBĀRAK: Abū 'Abdur-Raḥmān Ibn Al-Mubārak (118/736-181/797) was a famous scholar of *ḥadīth*. He traveled a great deal and collected *aḥādīth*. He lived off of trade, participated in *jihād* and gave generously for the sake of Allah. He compiled a collection of *aḥādīth* on *jihād* and another on *ar-riqāq* ('words that soften the heart'). He was born in Marwa and died in Hit, near Ar-Raqqah in Iraq.

IBN Al-QAYYĪM: Shams ad-Dīn Abū 'Abdullah Muḥammad Ibn Abī Bakr Ibn Ayyūb, commonly known as Ibn Al-Qayyīm, an eminent scholar of the Qur'ān, *ḥadīth*, *fiqh*, principles of jurisprudence, and a great writer, was born in Damascus, studied with his great teacher Shaykh al-Islām Ibn Taymīyyah for sixteen years, and established himself as his most distinguished disciple, expounding his ideas and developing his thought. His writings include *Zād al-Ma'ād* (a famous work on the life and practice of the Prophet), I'lām al-Muwaqqā'in in jurisprudence, *Shifā' al-'Alīl fī Masā'il al-Qaḍā' wa al-Qadr wa al-Ḥikmat wa at-Ta'līl,* in theology, and *Madārij as-Sālikīn* (a commentary on the Ṣufī text *Manāzil as-Sā'irīn* by 'Abdullah Al-Anṣārī Al-Harwī, reviewing the whole gamut of Ṣufī practice, experience and thought and expounding the *sulūk* of the Salaf.

IBN RUSHD: Abū Al-Walīd Muḥammad Ibn Aḥmad Ibn Rushd, the great Spanish jurist, judge and philosopher, was born in Cordoba in 520/1126 and died in Morocco in 595/1199. He commented upon the works of Aristotle and was known as "the Commentator of the Middle Ages". His writings include a very popular work on comparative *fiqh*, *Bidāyat al-Mujtahid wa Nihāyat al-Muqtaṣid*, a refutation of Al-Ghazāli's refutation of philosophy, *Tahāfut at-Tahāfut*, and an exposition of his own method in theology, *Al-Kashf 'an Manāḥif al-Adillah fī 'Aqā'id al-Millah.*
IBN SĪRĪN: Abū Bakr Muḥammad Ibn Sīrīn Al-Anṣārī (d. 110/728), a very distinguished Successor, a great narrator of *ḥadīth*, and a *faqīh*, was known for his piety and devotions.
IBN 'UMAR: 'Abdullah Ibn 'Umar Ibn Al-Khaṭṭāb (d. ca. 74/693) was one of the most outstanding younger Companions. He was a learned scholar who was known for his piety and strict imitation of prophetic precepts. He also distinguished himself as a narrator of *ḥadīth*, second only to the most prolific narrator, Abū Hurayrah.
'IKRIMAH: Abū 'Abdullah 'Ikrimah, a Berber slave of Ibn 'Abbās, freed after the death of his master by the latter's son, 'Alī, distinguished himself as a scholar of the Qur'ān. Ash-Sha'bī said about him, "There is no one on earth more knowledgeable about the Book of Allah than 'Ikrimah." See Adh-Dhahabī, *At-Tafsīr wa al-Mufassirūn* (Cario: Dār Al-Kutub Al-Ḥadīthah, 1396/1967), vol. 1, p. 111.
IMRA' AL-QAYS: Imra' Al-Qays Ibn Ḥajar Ibn Al-Hārith from the tribe of Kindah is generally held to have been the most eminent poet of pre-Islamic Arabia. He was killed in 545 C.E.
ISḤĀQ IBN RAHAWAYH: Abū Muḥammad Isḥāq Ibn Ibrāhīm Rahawayh (161/778-238/952), the most distinguished scholar of *ḥadīth* and law of inheritance (farā'iḍ) in Khurasan of his time. Al-Bukhārī, Muslim, At-Tirmidhī and other scholars of *ḥadīth* have all reported from him.
JA'D IBN DIRHAM: Ja'd Ibn Dirham (d. 118/736) was the teacher of Marwān Ibn Muḥammad, governor of Iraq during the reign of Hishām Ibn 'Abdul-Malik. He also influenced the views of Al-Jahm Ibn Ṣafwān, founder of the Jahmīyyah school of theologians. Ja'd believed that man had no free will, that the Qur'ān is created, that Allah did not speak to Moses, and that Allah did not take Abraham as an intimate friend. On account of these blasphemies, Khālid Al-Qasrī, the governor of Iraq, executed him.
JAHM IBN SAFWĀN: Abū Maḥraz Jahm Ibn Ṣafwān, the leader of the Jahmīyyah, was born in Khurasan, lived his early years in Tirmidh, entered into a debate with some Buddhists which

lead him to complete skepticism. After forty days he regained faith in God but, towing the line of Ja'd Ibn Dirham, he denied that God had attributes over and above His Essence. He also denied freedom of will and the eternity of Paradise and Hell. He was killed along with Al-Hārith Ibn Surayj in a battle against the Umayyads. See Aṭ-Ṭabarī, *Tārīkh al-Umām wa al-Mulūk* (Beirut: Dār Iḥyā At-Tūrath Al-'Arabī, n.d.), vol. 7, pp. 220-221, 236-237.

AL-JAWZIJĀNĪ: Abū 'Alī Al-Jawzijānī was a disciple of Muḥammad Ibn 'Alī Al-Ḥākim At-Tirmidhī (d. 216/831) in taṣawwūf. He was a comtemporary of Junayd Al-Baghdādī (d. 297/909).

AL-JAWĀRIBĪ: Dāwūd Al-Jawāribī was a Rafiḍī and an anthropomorphist. He believed that God was a body, though not solid within. See Adh-Dhahabī, *Mizān al-I'tidāl*, entry 2661; Al-Ash'arī, *Maqalāt*, p. 209; Al-Baghdādī, *Al-Farq bayn al-Firaq* (Beirut: Dār Al-Āfāq Al-Jadīdah, 1393/1973), p. 320.

AL-JUWAYNĪ: Abū Al-Ma'ālī 'Abdul-Mālik Ibn 'Abdullah Al-Juwaynī (419/1028-478/1085), commonly known as Imām al-Ḥaramayn, an erudite scholar, an eminent Shāfi'ī jurist and the most distinguished Ash'arī theologian of his time, hailed from Juwayn, a small town in the vicinity of Nishapur in Iran. His works on theology include *Kitāb al-Irshād* (a classic of Ash'arī theology), *Ash-Shāmil fī* Uṣūl *ad-Dīn* and *Al-'Aqīdah an-Niẓāmīyyah* (his last word on the subject).

AL-KHALLĀL: Abū Bakr Aḥmad Ibn Muḥammad Ibn Harūn Ibn Yazīd Al-Khallāl (d. 310/922) was a leading scholar of *ḥadīth* and a Ḥanbalī *faqīh* at Baghdad.

AL-KHUNJĪ: Abū 'Abdullah Muḥammad Ibn Namawar Ibn 'Abdul-Mālik Al-Khunjī (590/1194-646/1248) was an Iranian scholar of *fiqh*, logic and philosophy. He was appointed judge in Cairo where he settled and later died. His writings include *Khasf al-Asrār fī Ghawāmiḍ al-Afkār* and *Al-Mujiz fī al-Asrār in logic*, *Al-Jumal,* summarizing the *Nihayat al-'Amal* of Ibn Mārzūq At-Tilimsānī.

AL-KHUSRUSHĀHĪ: 'Abdul-Ḥāmid Ibn 'Īsā Al-Khusrushāhī (580/1184-652/1254) was a Shāfi'ī jurist, theologian and philosopher. He was born at Khusrushah, a town in the vicinity of Marwa. He was a student of Fakhr ad-Dīn Ar-Rāzī. After Ar-Rāzi's death, he went to Syria where he taught and wrote. He then went to Al-Kark and joined the company of Al-Malik An-Nāṣir. Finally he went to Damascus where he later died. His writings include an abridgement of *Kitāb ash-Shifā'* by Ibn Sīnā, an abridgement of *Al-Muhadhdhab* in *fiqh*, and *Tatimmah al-Ayāt al-Bayyināt.*

LABĪD: Labīd Ibn Rabī'ah Ibn Mālik Al-Amīrī was one of the seven top poets of pre-Islamic Arabia. He embraced Islam at the hand of the Prophet (peace be on him) and later settled in Kūfah where he died in 41/661. His *Diwān*, poetry collection, has been published and translated into German.

AL-LAYTH IBN SA'D: Abū Al-Hārith Al-Layth Ibn Sa'd (94/713-175/791) was the most famous scholar of Egypt of his time and an eminent *faqīh*. Ash-Shāfi'ī said that he was a better faqih than Mālik. It is unfortunate that he did not have students like those of the other masters to develop his *fiqh*. He was born in Khurasan, and served as a *qāḍī* in Cairo, where he died.

AL-LALKĀ'Ī: Abū Al-Qāsim Ḥibbatullah Ibn Al-Ḥassan Ibn Manṣūr Aṭ-Ṭabarī Al-Lalkā'ī (d. 418/1027), was a scholar of *ḥadīth*, a Shāfi'ī jurist and a theologian. He was originally from Iran but settled in Baghdad and died in Dinawr. His writings include *Sharḥ Uṣūl I'tiqād Ahl as-Sunnah wa al-Jamā'ah*, *Madhāhib Ahl as-Sunnah*, *Kitāb Rijāl aṣ-Ṣaḥābah*, *Karamāt al-Awliyā'*, and others.

AL-MAKKĪ: 'Abdul-'Azīz Ibn Yaḥyā Ibn 'Abdul-'Azīz Al-Makkī (d. 240/854), a disciple of Imām Ash-Shāfi'ī, visited Baghdad during the time of Al-Mā'mūn (198/813-218/833) where he had a debate with the Mu'tazilī theologian, Bishr Al-Marīsī on the issue of whether or not the Qur'ān is created. *Al-Ḥidah* (edited by Jamīl Ṣaliba; Damascus, 1384/1964) which is attributed to him contains a refutation of the Mu'tazilī viewpoint. Adh-Dhahabī doubted that it was his work [see *Mizān Al-'Itidal*, ed. by 'Alī Aḥmad Al-Bajawī (Beirut: Dār Al-Ma'rifah), 2:639), and his student, As-Subkī, agreed with his assessment (see *Ṭabaqāt Ash-Shāfi'īyyah al-Kubrā* (Beirut: Dār Al-Ma'rifah, second edition), vol. 2, p. 145.

MĀLIK IBN ANAS: Mālik Ibn Anas Ibn Mālik (d. 179/795), founder of the Mālikī school of *fiqh*, was the leader of the *muḥaddithūn* of Madinah during his time. His famous work, *Al-Muwaṭṭā*, is a collection of *aḥādīth* containing also the statements of Companions and Successors and forms the basis of the *fiqh* he developed. A book on theology, *Ar-Risālah fī al-Qadr wa ar-Radd 'alā al-Qadarīyyah,* has been attributed to him, but its authenticity is doubtful.

MĀLIK IBN DINĀR: Abū Yaḥyā Mālik Ibn Dinār Al-Baṣrī, a famous narrator of *aḥādīth*, lived a simple and ascetic life earning his livelihood by copying the Qur'ān. he died at Baṣrah in 131/748.

Al-MĀTURĪDĪ: Muḥammad Ibn Muḥammad Ibn Maḥmūd Al-Māturīdī (d. 333/944), from a village near Samarqand, was an erudite scholar and leader of the orthodox theologians in the East.

He developed *kalām* on the lines of Abū Ḥanīfah. His books include *Kitāb at-Tawḥīd, Kitāb Tawilat al-Qur'ān,* and *Awhām al-Mu'tazilah.*

MU'ALLA: Abū Ya'lā Mu'alla Ibn Manṣūr (d. 211/826) was a student of the great Ḥanafī Imāms, Abū Yūsuf and Muḥammad Ash-Shaybānī. He was an eminent jurist in his own right. He passed on their works and views. He also narrated *aḥādīth*, and was respected for his piety.

MU'ĀWĪYAH: Mu'āwīyah Ibn Abī Sufyān Sakhr Ibn Ḥarb Ibn Umayyah was the founder of the Umayyad dynasty and a great administrator. He embraced Islam in 8 A.H., when Makkah was conquered. As a scribe of the Prophet (peace be on him), he wrote down Qur'ānic revelations. He served as governor of Jordan at the time of 'Umar and of all of Syria at the time of 'Uthmān. When 'Alī became the caliph, he did not submit to him. This led to the Battle of Ṣiffīn. After 'Alī, Alī's son Al-Ḥassan handed over the caliphate to Mu'āwīyah in 41 A.H. Mu'āwīyah continued to rule until his death in 60/680.

MU'ĀDH IBN JABAL: Abū 'Abdur-Raḥmān Mu'ādh Ibn Jabal Ibn 'Āmr Ibn Aws Al-Anṣārī (d. 18/639) was a great Companion of the Prophet from the Khazraj tribe of Madinah. He participated in all the battles of Islam beginning with Badr. The Prophet (peace be on him) appointed him *qāḍī* in Yemen. He narrated 157 *aḥādīth*, died in Jordan and was burried in Al-Qasir.

MUḤAMMAD IBN AL-ḤASSAN: Abū 'Abdullah Muḥammad Ibn Al-Ḥassan Ibn Farqad Ash-Shaybānī (131/748-189/864), the most distinguished disciple of Abū Ḥanīfah, second only to Abū Yūsuf, was born in Wāṣit and spent his early years in Kūfah where he joined the company of Abū Ḥanīfah. Later, he moved to Baghdad and was appointed judge. He died in Ar-Rayy. Ḥanafī *fiqh* owes more to him for its development than to anyone else. His works include *Al-Mabsūṭ* (a compendium of *fiqh*), *As-Siyar* (in international law), *Al-Ḥujjah 'alā Ahl Al-Madīnah, Al-Jāmi' al-Kabīr*, and *Al-Jāmi' as-Saghīr.*

MUJĀHID: Mujāhid Ibn Jubayr Al-Makkī (21/642-104/722) was the most eminent student of the great commentator on the Qur'ān and Companion, 'Abdullah Ibn 'Abbās. His comments on the Qur'ān have been collected and published with notes under the title *Tafsīr Mujāhid* by 'Abdur-Raḥmān At-Tahim Muḥammad As-Suratī (Islamabad, Pakistan: Majma' Al-Buhūth) in two volumes.

MUQĀTIL: Abū Al-Ḥassan Muqātil Ibn Sulaymān Ibn Bashīr (d. 150/767), a distinguished commentator on the Qur'ān, was originally from Balkh and settled in Baṣrah. His writings include

Nawādir at-Tafsīr, *Mutashābiḥ al-Qur'ān*, *An-Nāsikh wa al-Mansūkh* (all regarding the Qur'ān) and *Ar-Radd 'alā al-Qadarīyyah* (in theology). See Al-Zarkalī, *Al-A'lām*, 7:281.

MUṬARRIF: Abū 'Abdullah Muṭarrif Ibn 'Abdullah Ibn Ash-Shikhkhīr Al-'Āmrī (d. 87/706), was a great Successor. He was born during the time of the Prophet (peace be on him), went to Baṣrah where he settled and where he died. An ascetic in life, he is considered a reliable narrator of *ḥadīth*.

AN-NAKHA'Ī: Ibrāhīm Ibn Yazīd Ibn Qays Al-Aswad An-Nakha'ī (46/666-96/715) was one of the most eminent Successors. He distinguished himself as a *faqīh*; in fact, he developed a *fiqh* of his own, and was known as the *faqīh* of Iraq. He lived in Kūfah.

AN-NASAFĪ: Abū Al-Mu'īn Maymūn Ibn Muḥammad An-Nasafī (d. 580/1184) was an eminent theologian of the Māturidī school. His writings include, among others, *At-TamhīdliQawa'īd at-Tawḥīd* and *Tabṣirat al-Adillah*. A commentary on the former has been written by Ḥusām ad-Dīn Ḥussaynī Ibn 'Alī Al-Ḥanafī.

AN-NASAFĪ: Abū Al-Barakāt 'Abdullah Ibn Aḥmad Ibn Maḥmūd An-Nasafī (d. 710/1310) was an eminent scholar of *ḥadīth*, a Ḥanafī jurist, a legal theorist and a commentator on the Qur'ān. His writings include *Madārik at-Tanzīl wa Ḥaqā'iq At-Tawīl* in Qur'ānic exegesis, *Al-Kafī fī Sharḥ al-Wāfī* and *Kanz ad-Daqā'iq* in *fiqh*, and *Manār al-Anwār* in legal theory. The latter became very popular and many scholars wrote commentaries on it.

NEGUS: The Negus who ruled over Abyssinia at the time of the Prophet (peace be on him) and whose real name was Ashamah welcomed the Muslims who left Makkah and took shelter in his country when they were being persecuted by the pagans of the Quraysh tribe. The Negus was convinced of Islam, and embraced it. He died in the 8th year of the Hijrah when Makkah was conquered. The Prophet (peace be on him) offered the funeral prayer in absentia at his death. (See Ibn Hajar, *Al-Isābah fī Tamyīz aṣ-Ṣaḥābah*, Cairo: Al-Maktabah Ash-Sharqīyyah, 1325/l909, 1:117).

NU'AYM: Abū 'Abdullah Nu'aym Ibn Ḥāmmad Al-Khuza'ī (d. 228/842) was to first to collect *aḥādīth* in the form of a *musnad*. At first he lived in Iraq and Hijaz, but then he settled in Egypt. His words quoted here were mentioned in Al-Lalkā'ī, *Sharḥ Uṣūl I'tiqād Ahl as-Sunnah*, ed. by Dr. Aḥmad Sa'd Haddan (Riyadh: Dār At-Tayyibah; henceforth referred to as Al-Lalka'ī, *Sharḥ as-Sunnah*), under *ḥadīth* 936.

AL-QABISĪ: Abū Al-Ḥassan 'Alī Ibn Khalāf Al-Qabisī (d. 403/1012) was a Mālikī jurist and a scholar of *ḥadīth*.

QĀḌĪ 'AYĀḌ: Qāḍī Abū Al-Faḍl 'Ayāḍ Ibn Mūsā (476/1083-544/1149) was a scholar of *ḥadīth* and a man of letters, born in Sibtah in Spain and died of poisoning in Morocco. Among his works the most famous is his work on the life of the Prophet, *Ash-Shifā' fī Ta'rīf Ḥuqūq Al-Muṣṭafā.*

QATĀDAH: Abū Al-Khaṭṭāb Qatādah Ibn Ḍ'amah (d. 118/736), a man of extraordinary memory, was the most distinguished narrator of *ḥadīth* in Baṣrah.

QUDĀMAH: Abū 'Āmr Qudāmah Ibn Maẓ'ūn Ibn Wahb (d. 36/656), a cousin of 'Umar Ibn Al-Khaṭṭāb and one of the earliest Muslims, migrated to Abyssinia along with his brothers, 'Uthmān and 'Abdullah Ibn Maẓ'ūn. He participated in all the battles beginning with Badr. 'Umar Ibn Al-Khaṭṭāb appointed him governor of Bahrain. The incident mentioned here is reported by 'Abdur-Razzāq As-San'ānī, *Al-Muṣannaf*, 17076, as well as by Ibn Abī Shaybah, *Al-Muṣannaf*, 9:546.

AL-QURTUBĪ: Abū 'Abdullah Muḥammad Ibn Aḥmad Ibn Abī Bakr Al-Anṣārī Al-Qurṭubī (d. 671/1272), the great commentator of the Qur'ān, was born in Cordova, Spain. Besides his Qur'ānic commentary, *Al-Jāmi 'liAḥkām al-Qur'ān*, which became very popular, he also compiled *Al-Asnā' fī Sharḥ Asmā' Allah al-Ḥusnā*, and *At-Tadhkirah fī Ahwal al-Mawta wa Umūr al-Ākhirah*. The words that follow occur in vol. 1, pp. 302-304 of the *Tadhkirah* (Aḥmad Hijazī As-Saqqa, ed., Beirut: Al-Maktabah Al-'Ilmīyyah, 1402/1982).

AL-QUSHAYRĪ: 'Abdul-Karīm Ibn Hawāzin Al-Qushayrī (d. 465/1072), a disciple of Abū 'Alī Ad-Daqqāq (d. 405/1014) in Ṣufism, is famous for his *Ar-Risālah*, which is the most authentic and comprehensive introduction to Ṣufī practices, experiences and concepts as developed by the early Ṣufīs. He also had a commentary on the Qur'ān, *Laṭā'if al-Ishārāt*, and other books.

RABĪ'AH: Abū 'Uthmān Rabī'ah Ibn Abī 'Abdur-Raḥmān Farrūkh (d. 136/753), commonly called Rabī'ah Ar-Rā'īy because of his use of personal judgement in law, was a reliable transmitter of *ḥadīth*. Imām Mālik, who was his student in jurisprudence, said at his death, "Thus has passed away the real taste of *fiqh*." [Adh-Dhahabī, *Siyar A'lām an-Nubalā'*. vol. 6, p. 89.

AR-RĀZĪ: Fakhr ad-Dīn Muḥammad Ibn 'Umar Ibn Al-Ḥussayn Ar-Rāzī (544/1149) was a great Ash'arī theologian, philsopher, writer of a great commentary on the Qur'ān (*Mafātīḥ al-Ghayb*, commonly known as *At-Tafsīr al-Kabīr*), a Shāfi'ī jurist and legal theorist. Besides the *Tafsīr*, his writings include many books, such as *Sharḥ Ishārāt Ibn Sīnā*, *Al-Maṭālib al-'Alīyyah* in philosophy,

Al-Arbā'īn and *Ma'ālim Uṣūl ad-Dīn* in theology, and *Al-Maḥṣūl* in legal theory.

AR-RUZBĀRĪ: Abū 'Alī Muḥammad Ibn Aḥmad Ibn Al-Qāsim Ar-Ruzbārī (d. 322/934) was a noted Ṣufī mentioned by Al-Qushayrī in his *Risālah*. He was born in Baghdad, learned *taṣawwūf* from Junayd and An-Nūrī, and settled in Egypt where he died.

AṢ-ṢĀBŪNĪ: Abū 'Uthmān Ismā'īl Ibn 'Abdur-Raḥmān Aṣ-Ṣābūnī (373/983-449/1057), a leading scholar of *ḥadīth* in Khurasan, was equally versed in Arabic and Persian. He died at Nishapur. Among his works, the most famous is *'Aqīdat as-Salaf wa Aṣḥāb al-Ḥadīth*.

AS-SAHRUWARDĪ: Sheikh Shihāb ad-Dīn Abū Ḥafṣ 'Umar Ibn Muḥammad Ibn 'Abdullah Ibn 'Amwayh (539/1144-632/1234) was the founder of the Suhrawardī order of Ṣufīs. He was the chief Ṣufī saint (*shaykh ash-shuyūkh*) in Baghdad in his time. His preceptor in *sulūk* was his uncle, Abū Najīb As-Suhrawardī (d. 563/1168). His most famous work was *'Awārif al-Ma'ārif*, a very popular work among mainstream Ṣufīs.

SA'ĪD IBN AL-MUSAYYIB: Abū Muḥammad Sa'īd Ibn Al-Musayyib (13/634-94/713) was a great scholar of the Qur'ān and *ḥadīth* and one of the seven renowned jurists of Madinah. He is hailed as the Leader of the Successors (Sayyīd aṭ-Ṭabī'īn). He was an authority on the judgements of 'Umar Ibn Al-Khaṭṭāb, and was known for piety and simple living. He died in Madinah.

ASH-SHĀFI'Ī: Muḥammad Ibn Idrīs Ibn Al-'Abbās Ash-Shāfi'ī (150/767-204/819), the founder of the Shāfi'ī school of *fiqh*, was born in Syria, brought up and educated in Makkah, studied *fiqh* with Imām Mālik in Madinah and with Imām Muḥammad Ash-Shaybānī in Iraq, and settled in Egypt in 199/814, where he developed his own school of *fiqh*. His *Risālah*, which enunciates the basic principles of his jurisprudence, underlines the importance of *ḥadīth* in *fiqh*, while *Al-Umm* enshrines his *fiqh* in detail. (See Al-Zarkalī, *Al-'Alām*, vol. 6, p. 26.

ASH-SHAHRISTĀNĪ: Abū Al-Fatḥ Muḥammad Ibn 'Abdul-Karīm Ibn Aḥmad Ash-Shahristānī, a famous historian of theology, was himself a distinguished theologian and philosopher. He was born in Sharistan, a place between Nishapur and Khawarizm, in 467/1074. He went to Baghdad in 510/1116 and stayed there for three years. He then returned to his own city where he died in 548/1153. He two most famous works are *Al-Milal wa an-Niḥal*, in history of theology, and *Nihāyat al-Iqdām fī 'Ilm al-Kalām*, in theology.

SHARĪK: Abū 'Abdullah Sharīk Ibn 'Abdullah An-Nakha'ī (d. 177/793) was a narrator of *ḥadīth* and a jurist who was appointed judge in Kūfah by the Abbasid ruler, Al-Manṣūr. Sharīk was vehemently opposed to innovations; on the other hand, he was lax in narrating *ḥadīth*. That is why some scholars of *ḥadīth* were not prepared to accept *aḥādīth* which are not reported by anyone other than him. See Adh-Dhahabī, *As-Siyar*, 8:37.

ASH-SHIBLĪ: Abū Bakr Ibn Jaḥdar Ash-Shiblī (247/861-334/946), a disciple of Junayd, was the leading Ṣufī of his time in Baghdad. In the early part of his career he was extremely emotional and ecstatic. His *shaṭḥāt* and deificatory words, some of which As-Sarrāj has explained (*Al-Lumā*, ed. 'Abdul-Ḥalīm Maḥmūd, and Ṭāha 'Abdul-Baqī Surūr, Cairo: Dār Al-Kutub Al-Ḥadīthah, 1380/1960, pp. 478-81), come from this period; in practice, however, he observed the Shari'ah except on some occasions when he was deeply intoxicated. Later on, he became sober and proved to be a great Ṣufī sheikh.

SHU'BAH: Shu'bah Ibn Al-Ḥajjāj Ibn Al-Warad Al-'Anṭakī (82/701-160/776) was an outstanding scholar of *ḥadīth* in Baṣrah. He was one of the founders of the science of *jarḥ wa ta'dīl*. He wrote a book called *Gharā'ib fī al-Ḥadīth*. See Al-Zarkalī, *Al-A'lām*, 3:242.

SUFYĀN ATH-THAWRĪ: Abū 'Abdullah Sufyān Ibn Masrūq Ath-Thawrī (97/716-161/778) was called the Leader of the Believers in *ḥadīth*. He was born and brought up in Kūfah. He refused to accept the post of judge offered by Manṣūr. He left Kūfah in 144/761 and lived in Makkah and Madinah. Among his books are two collections of *ḥadīth*, one large and one small.

SUFYĀN IBN 'UYANAH: Abū Muḥammad Sufyān Ibn 'Uyanah Ibn Maymūn (107/725-198/814) was born in Kūfah but settled in Makkah where he died. A well-known transmitter of *ḥadīth*, he left a collection, *Al-Jāmi'*, and a book on *tafsīr* (Al-Zarkalī, *Al-A'lām*, 3:159).

AṬ-ṬABARĪ: Abū Ja'far Muḥammad Ibn Jarīr Aṭ-Ṭabarī (224/839-310/923), a great historian, an eminent jurist of the rank of *mujtahid*, and an outstanding commentator on the Qur'ān, was born in Tabaristan and settled in Baghdad, where he died. His commentary, *Jāmi' al-Bayān fī Tafsīr al-Qur'ān*, is the greatest commentary available to us that is based on the tradition of the Elders. No less outstanding is his work of history, *Tārīkh al-Umam wa al-Mulūk*. He is also the author of *Tahdhīb al-Athar*, *Ikhtilāf al-Fuqahā'* and *Adab al-Quḍāt*.

AṬ-ṬAYĀLISĪ: Abū Dāwūd Sulaymān Ibn Dāwūd Ibn Al-Jarūd Aṭ-Ṭayālisī (d. 203/818), a renowned scholar of *ḥadīth*, the author of a *musnād* and other works, hailed from Baṣrah.

AT-TUSTARĪ: Abū Muḥammad Sahl Ibn 'Abdullah At-Tustarī (d. 283/897) was from Tustar in the Persian province of Khawzistan, where he taught Islamic sciences and instructed others in Ṣufism before he went to Baṣrah and settled there. He was known for his abstinence, renunciation, fasting throughout the year, and miracles. Walter De Gruyter has studied his commentary on the Qur'ān in *The Mystic Vision of Existence in Classical Islam* (Berlin and New York: 1980).

UMM SALAMAH: *Umm al-Mu'minīn* Umm Salamah Hind bint Abī Umayyah Ibn Al-Mughīrah was one of the earliest Muslims. She migrated to Abyssinia along with her husband, Abū Salamah, where the latter died. She was later married to the Messenger of Allah (peace be upon him), whom she joined in Madinah in 4 A.H. She died in 59 A.H.

'UMAR IBN Al-KHAṬṬĀB: 'Umar Ibn Al-Khaṭṭāb (?/583-24/644) was the greatest Companion of the Prophet (peace be on him) after Abū Bakr. He succeeded the latter as caliph, defeated the Persian and Roman empires, extended the rule of Islam from Iran to Egypt, and carved out the institutions of the new government and society. He is known for his profound knowledge of the Qur'ān and *ḥadīth*, and for creative insight into *fiqh*.

AL-UMAWĪ: Yaḥyā Ibn Sa'īd Abban Ibn Sa'īd Ibn Al-'Āṣ Al-Umawī was a scholar of *ḥadīth* and a reliable narrator. He died in Kūfah in 194/810.

UMAYYAH IBN ABĪ AṢ-ṢALAT: 'Abdullah Ibn Abī Aṣ-Ṣalat Ibn Abī Rabī'ah Ath-Thaqafī was a famous poet of Ṭā'if. He heard about the Prophet (peace be upon him) but did not believe in him. It is narrated that when some of his poems were read to the Prophet (peace be upon him), he said, "His tongue believes but his heard denies." According to Al-Albānī, that story is not authentic. (Muḥammad Nāṣr ad-Dīn Al-Albānī, *Silsilat al-Aḥādīth aḍ-Ḍa'īfah*, no. 1546.) See Ibn Qutaybah, *Ash-Shi'r wa ash-Shu'rā* (Aḥmad Muḥammad Shākir, ed.; Cairo: Dār Al-Ma'ārif, n.d.), p. 459.

WAHB IBN MUNABBAH: Abū 'Abdullah Wahb Ibn Munabbah (d. 110/782), from Sanaa, was an honest and reliable transmitter of *ḥadīth*. He also narrated a lot of Jewish traditions, and he is credited with a book on the history of the Kings of Ḥimyar.

AL-WARRĀQ: Maḥmūd Ibn Ḥassan Al-Warrāq (d. ca. 225/840) was a poet, mostly composing edifying poems. Ibn Abī Ad-Dunya quoted from him in his works and Al-Mubarrad noted some of his lines in his *Al-Kāmil*.

WĀṢIL IBN 'AṬĀ': Abū Ḥudhayfah Wāṣil Ibn 'Aṭā' (80/699) was a man of letters and an orator who initiated the Mu'tazilī movement in theology. He was born in Madinah and brought up in Baṣrah. He was in the circle of Al-Ḥassan Al-Baṣri's students, but on the issue of the status of one who commits a grave sin he left him (*i'tazla 'anhu*), thus giving the name of *i'tizāl* to his movement. He sent his colleagues to various parts of the Abbasid caliphate - Kūfah, Khurasan, Armenia and Morocco - to preach the ideas of the school. He is also credited with writing a work on the Qur'ān, *Ma'ānī al-Qur'ān*, and some on theology, *Aṣnāf al-Murji'ah*, *As-Sabīl ilā Ma'rifat al-Ḥaqq* and *Al-Khutab fī at-Tawḥīd.*

YŪSUF IBN ASBĀṬ: Yūsuf Ibn Asbāṭ was a Ṣufī of the third century Hijrī, known for his asceticism. A number of his aphorisms are quoted by Adh-Dhahabī (*Siyar*, 9:50) and Abū Nu'aym (*Al-Ḥilyah*, vol. 8, pp. 237 ff.)

AZ-ZĀHIDĪ: Abū Ar-Rajā' Najm ad-Dīn Mukhtar Ibn Maḥmūd Ibn Muḥammad Az-Zāhidī (d. 658/1260) was a great Ḥanafī jurist from Ghaznin in Khawarizm. He was the author of *Qunyat al-Munyah li Tatmīm al-Bughyah*. He gave this name to this work because he based it on the book, *Munyat al-Fuqahā'*, by his teacher, Fakhr ad-Dīn Bādi' Ibn Abī Manṣūr Al-Ḥanafī. The *Qunyah* has not been published yet. (See Hajī Khalīfah, *Kashf al-Zunūn*, pp. 1357, 1886).

AZ-ZAMAKHSHARĪ: Abū Al-Qāsim Muḥammad Ibn 'Umar Az-Zamakhsharī (467/1075-5381146), a great man of letters, a poet and grammarian, a staunch Mu'tazilī, is famous for, more than anything else, his commentary on the Qur'ān, *Al-Kashshaf 'an Ḥaqā'iq wa Ghawāmid at-Tanzīl*. This work is usually published along with the critical comments of Aḥmad Ibn Muḥammad Ibn Al-Munīr Al-Iskandarānī (d. 683/1284) who refuted its Mu'tazilī doctrines. Al-Zamakhsharī was born in Zamkhar in Khawarizm, went to Baghdad, and from there to Makkah where he lived many years. He finally returned to Khawarizm where he died.

AZ-ZAYLA'Ī: Jamāl ad-Dīn 'Abdullah Ibn Yūsuf Ibn Muḥammad Az-Zayla'ī (d. 762/1360), a Ḥanafī jurist and *uṣulī* and a scholar of *ḥadīth* was born in Zayla' in Somalia and died in Cairo. His *Nasb ar-Rāyah fī Takhrīj Aḥādīth al-Hidāyah* is a work on the *aḥādīth* referred to in the famous work of Ḥanafī *fiqh*, *Al-Hidāyah*.

Az-ZUHRĪ: Muḥammad Ibn Muslim Ibn 'Ubaydullah Ibn 'Abdullah Ibn Shihāb Az-Zuhrī (51/671-124/721) was a man of extraordinary memory and the most outstanding scholar of *ḥadīth* among the Successors. He is considered the "first" to compile the Sunnah. He also wrote a book on the life of the Prophet (peace be

upon him) that has recently been published. He was born and brought up in a Qurayshī family in Madinah and he later settled in Syria where he died.

BIBLIOGRAPHY

Ad-Dīb, 'Abdul-'Aẓīm. *Imām al-Ḥaramayn*. Kuwait. Dār al-Qalam. 1401/1981.

As-Salmān, 'Abdul-'Azīz Muḥammad. *Al-Kawāshif al-Jalīyyah 'an Ma'ānī al-Wāsiṭīyyah*. Riyadh. Maktabat al-Kiyāḍ al-Ḥadīthah. 6th ed.1398/197

'Abdul-Jabbār, Qāḍī. *Faḍl al-I'tizāl wa Ṭabaqāt al-Mu'tazilah*. ed. Fūwād Sayyīd. Tunis. 1393/1974.

_____. *Mutashābiḥ al-Qur'ān*. ed. 'Adnān Zarzūr. Cairo. 1969.

_____. *Sharḥ al-Uṣūl al-Khamsah*. ed. 'Abdul-Karīm 'Uthmān. Cairo. Maktabah Wahbah. n.d.Tathbīt Dalā'il an-Nubūwwah. ed. 'Abdul-Karīm 'Uthmān. Beirut. Dār al-'Arūbah. 1386/1966.

'Abdul-Karīm, 'Uthmān. *'Abdul-Jabbār Ibn Aḥmad Al-Hamadhānī*. Beirut. Dār al-'Arabīyyah. 1386/1967.

_____. *Sirat Al-Ghazālī*. Damascus. Dār al-Fikr. n.d.

'Abdul-Majīd An-Najjār. *Al-Mahdī Ibn Tumurt*. Beirut. Dār al-Gharb al-Islāmī. 1403/1983.

'Abdul-Mālik Ibn 'Īsā Ibn Darbās. *Risālah fī adh-Dhabb 'an Abī Al-Ḥassan Al-Ash'arī*. ed. 'Alī Ibn Muḥammad Al-Faqihī. Madinah. 1404/1984.

'Abdul-Qādir Al-Ḥanafī. *Al-Jawāhir al-Muḍīyyah fī Ṭabaqāt al-Ḥanafīyyah*. ed. 'Abdul-Fattāḥ M. Al-Ḥilwa. Cairo. Maṭba'at 'Īsā Al-Ḥalabī. 1398/1978..

'Abdur-Raḥmān Ibn Ḥassan Ash-Shaykh. *Fatḥ al-Majīd Sharḥ Kitāb at-Tawḥīd*. by Sh. Muḥammad Ibn 'Abdul-Wahhāb. ed. M. Ḥāmid Al-Fiqī. Cairo. Maṭba'at as-Sunnah al-Muḥammadīyyah. 1377/1957.

'Abdul-Raḥmān Ibn Al-Qāsim. *Ad-Durar as-Sunnīyyah fī al-Ajwibah al-Najdīyyah*. Beirut. Al-Maktab al-Islāmī. 2nd ed. 1385/965.

'Abdus-Subḥān. "Al-Jahm Ibn Ṣafwān and his Philosophy." *Islamic Culture*. XI (1937). 221-227.

'Abdullah Ibn Aḥmad Ibn Ḥanbal. *As-Sunnah*. Makkah. Al-Maṭba'ah al-Salafīyyah. 1349 A. H.

Abū 'Azbah Ḥassan Ibn 'Abdul-Muḥsin. *Ar-Rawḍah al-Bahīyyah fī ma bayn al-Asha'irah wa al-Māturidīyyah*. Hyderabad. 1322.

Abū Al-Barakāt. *Al-Mu'tabar fī al-Ḥikmah*. Hyderabad. 1375.

Abū Dāwūd, Sulaymān Ibn Ash'ath. *Sunan*. ed. Muḥammad Muḥiy ad-Dīn 'Abdul-Ḥamīd. Cairo. Al-Maktabah at-Tijārīyyah al-Kubrā. 1370/1951; Beirut. Dār Iḥyā at-Turāth al-'Arabī. n.d.

Abū Ḥanīfah (ascribed to). *Al-Fiqh al-Akbar*. with commentary by Mullah 'Alī Al-Qārī. Beirut. Dār al-Kutub al-'Ilmīyyah. 1404/ 1984.

_____. with commentary by Abū Manṣūr Al-Māturīdī. Hyderabad. 1321A.H.

_____. with commentary by Aḥmad Al-Maghnisāwī. Hyderabad. 1321 A.H.

Abū Ḥanīfah. *Waṣīyyah*. with commentary by Mullah Ḥussayn. Hyderabad. 1321 A.H.

Abū Nu'aym. *Ḥilyat al-Awliyā' wa Ṭabaqāt al-Aṣfiyā'*. Beirut. Dār al-Kitāb al-'Arabī. 3d ed. 1980/1400.

Abū Ya'lā Al-Mūṣalī. *Musnad*. ed. Ḥussayn Salīm Asad. Damascus. Beirut. Dār al-Mā'mūn li at-Turāth. 1st pr. 1406/ 1986.

Abū Ya'lā, Qāḍī. Al-Mu'tamad fī Uṣūl ad-Dīn. ed. Wādī Zaydān Ḥaddād. Beirut. 1974.

Abū Zahrah. Abū Ḥanīfah: *Ḥayātuhu wa Asruhu, Arā'uhu wa Fiqhuhu*. Cairo. Dār al-Fikr al-'Arabī. n.d.

_____. *Ibn Ḥanbal: Ḥayātuhu wa 'Asruhu, Arā'uhu wa Fiqhuhu*. Cairo. Dār al-Fikr al-'Arabī. 1367/1947.

'Affifī, A.E. *The Mystical Philosophy of Muhyid Din Ibnul 'Arabi*. Cambridge. U.P. 1936. reprint Lahore. Ashraf. n.d.

Al-Afghānī, M. Sa'īd. *Shaykh al-Islām 'Abdullah Al-Anṣārī Al-Harwī*. Cairo. Dār al-Kutub al-Ḥadīthah. 1388/1968.

Al-Ajūrī, Abū Muḥammad Ibn Al-Ḥussayn. *Ash-Sharī'ah*. ed. Muḥammad Ḥāmid Al-Fiqī. Cairo. Maṭba'at as-Sunnah al-Muḥammadīyyah. 1st ed. 1369/1950.

Al-Albānī, Muḥammad Nāṣir ad-Dīn. *Al-Aḥādīth ad-Da'īfah wa al-Mawḍū'ah*. Beirut. Al-Maktab al-Islāmī. 1392/1972.

_____. *Irwā al-Ghalīl fī Takhrīj Aḥādīth Manār as-Sabīl*. Beirut. Al-Maktabah al-Islāmīyyah. 1399/1979.

Al-Āmidī, Sayf ad-Dīn 'Alī. *Ghayat al-Marām fī 'Ilm al-Kalām*. ed. Ḥassan Maḥmūd 'Abdul-Laṭīf. Cairo. Lajnat Iḥyā at-Turāth al-Islāmī. 1391/1971.

_____. *Al-Iḥkām fī Uṣūl al-Aḥkām*. Cairo. Dār al-Ma'ārif. 1332/ 1914.

Al-'Amilī, Muḥsin Al-Amīn. *A'yān Ash-Shī'ah*. Damascus. Maṭba'at Ibn Zaydūn. 1356/1937.

Amīr Badshah. *Taysīr at-Taḥrīr fī Uṣūl al-Fiqh*. Cairo. Maṭba'ah Muḥammad 'Alī. n.d.

Al-Ash'arī, Abū Al-Ḥassan 'Alī. *Al-Ibānah 'an Uṣūl ad-Diyānah*. Hyderabad. n.d.; ed. with notes by Fawqīyyah Ḥussayn Maḥmūd. Cairo. Dār al-Anṣār. 1397/1977.

_____. *Kitāb al-Luma' fī ar-Radd 'alā Ahl al-Zaygh wa al-Bid'ah.* ed. and trans. by K. J. McCarthy. Beirut. 1955.

_____. *Maqālāt al-Islāmiyyīn.* ed. Helmut Ritter. Wiesbaden. Franz Steiner Verlag. 1980.

Al-'Askarī, Al-Murtaḍā. *'Abdullah Ibn Sabā.* Cairo. Dār al-Kitāb al-'Arabī. 1381 A. H.

Al-Asnawī, Jamāl ad-Dīn. *Minhāj al-Wuṣūl ilā 'Ilm al-Uṣūl.* in the margin of *At-Taqrīr wa at-Taḥrīr* of Ibn Amīr Ḥajj. Beirut. Dār al Kutub al-'Ilmīyyah. 1403/1983.

'Aṭṭār, Farīd ad-Dīn. *Tadhkirat al-Awliyā'.* Tehran. 1331 A.H.

'Ayāḍ, Qāḍī. *Ash-Shifā' fī Ta'rīf Ḥuqūq Al-Muṣṭafā.* Beirut. Dār al-Kutub al-Islāmīyyah. n.d.

Al-'Aynī. *Al-Bināyah fī Sharḥ al-Hidāyah.* ed. Muḥammad 'Umar Al-Ramfūrī. Beirut. Dār al-Fikr. 1401/1981.

Ayyūb 'Alī, Abū Al-Khayr Muḥammad. *'Aqīdat al-Islām wa al-Īmān Al-Māturīdī.* Dakka. Al-Mu'assasah al-Islāmīyyah. 1404/1983.

A'zamī, Muṣṭafā. *Studies in Ḥadīth Methodology and Literature.* Indianopolis. American Trust Publications. 1977.

Al-Badawī, 'Abdur-Raḥmān. *Madhāhib al-Islāmiyyīn.* Beirut. Dār al-Malāyīn. 1971.

Al-Baghawī, Ḥussayn Ibn Mas'ūd. *Ma'ālim at-Tanzīl.* Printed in the margin of *Tafsīr al-Khāzin.* Beirut. Dār al-Fikr. n.d.

_____. *Sharḥ as-Sunnah.* ed. Shu'ayb Al-Arnawūṭ and Muḥammad Zuhayr Ash-Shāwīsh. Beirut. Al-Maktab al-Islāmī. 1390/1971.

Al-Baghdādī, Ismā'īl Bāsha. *Hadyat al-'Ārifīn.* Baghdad. Maktabat al-Muthanna; Istanbul. 1955.

Al-Baghdādī, 'Abdul-Qāhir. *Al-Farq bayn al-Firaq.* ed. Muḥammad Zāhid Al-Kawtharī. Cairo. 1367/1948; Beirut. Dār al-Āfāq al-Jadīdah. 1393/1973.

_____. *Uṣūl ad-Dīn.* Istanbul. 1346/1928.

Al-Baghdādī, Al-Khaṭīb. *Al-Kifāyah fī 'Ilm ar-Riwāyah.* Hyderabad. Reprint: Beirut. Al-Maktabah al-'Ilmīyyah. n.d.

Al-Baqillānī, Qāḍī Abū Bakr Ibn Aṭ-Ṭayyīb. *Al-Bayān 'an al-Farq bayn al-Mu'jizāt wa al-Karamāt wa al-Ḥiyal wa al-Kahānāt wa as-Siḥr wa al-Nayranjāt.* Beirut. 1958.

_____. *Al-Inṣāf fī ma Yajib 'Itiqaduhu wa lā Yujūzu al-Jahl bihi.* ed. Muḥammad Zāhid Al-Kawtharī. Cairo. 'Izzat 'Aṭṭār. 1369/1950.

_____. *Kitāb at-Tamhīd.* ed. Abū Kidah and Khudayrī. Cairo. 1366/1947.

Al-Baydāwī. *Tawali' al-Anwār.* Cairo. 1323/1905.

Al-Bayhaqī. *Al-Asmā' wa aṣ-Ṣiffāt*. ed. Zāhid Al-Kawtharī and Najm ad-Dīn Muḥammad Amīn Al-Kurdī. Cairo. 1358.

_____. *Dalā'il an-Nubūwwah wa Ma'rifat Aḥwāl Ṣāhib ash-Shari'ah*. ed. 'Abdul-Mu'ṭī Qala'jī. Beirut. Dār al-Kutub al-'Ilmīyyah. 1405/1985.

_____. *Al-I'tiqād wa al-Hidāyah ilā Sabīl ar-Rushd*. ed. Aḥmad Aḥmad 'Iṣām Al-Kātib. Beirut. Dār al-Āfāq al-Jadīdah. 1401/1981.

_____. *As-Sunan al-Kubrā*. 1st print. Hyderabad Dakan. 1352 A.H. reprint. Beirut. Dār al-Ma'rifah. n.d.

Al-Bijūrī, Ibrāhīm Ibn Muḥammad. *Commentary* Tuḥfat al-Murīd *on the* Jawharat at-Tawḥīd *of Ibrāhīm Al-Liqānī*. Cairo. 1352/1934.

Al-Biqā'ī. *Tanbīḥ al-Ghabī ilā Takfīr Ibn 'Arabī*. ed. 'Abdur-Raḥmān Al-Wakīl. Cairo: Maṭba'at as-Sunnah al-Muḥammadīyyah. 1373/1953.

Al-Bukhārī, Muḥammad Ibn Ismā'īl. *Aṣ-Ṣaḥīḥ*. ed. Muḥibb ad-Dīn Al-Khaṭīb and Muḥammad Fūwād 'Abdul-Bāqī; Cairo: Al-Maṭba'ah as-Salafīyyah. 1400 A.H.

_____. *Khalq Af'āl al-'Ibād*. Alexandria: Al-Ma'ārif. 1971.

Al-Buṣīrī, Shihāb ad-Dīn Aḥmad. *Miṣbāḥ al-Zujājah fī Zawā'id Ibn Mājah*. ed. Mūsā Muḥammad 'Alī and 'Izzat 'Alī 'Ati'ah. Cairo: Dār al-Kutub al-Ḥadīthah. n.d.; also ed. Kamāl Yūsuf Al-Ḥūt. Beirut: Dār al-Jinān. 1406/1986.

Ad-Dārimī, 'Uthmān Ibn Sa'īd. *Ar-Radd 'alā Bishr Al-Marīsī*. ed. Muḥammad Ḥāmid Al-Fiqī. Cairo: Maṭba'at Anṣār as-Sunnah al-Muḥammadīyyah. 1358/19Z9.

_____. *Ar-Radd 'alā al-Jahmīyyah*. ed. Zubayr Ash-Shāwīsh and Al-Albānī. Beirut. Al-Maktab al-Islāmī. 4th ed. 1402/1982; also ed. Gosta Vitestan. Leiden. Brill. 1960.

_____. *Sunan*. Beirut. Dār al-Kutub al-'Ilmīyyah. Cairo: Dār Iḥyā as-Sunnah an-Nabawīyyah. n.d. 2 vols.; ed. Fuwwāz Aḥmad Zamzamī and Khālid As-Sab' Al-'Ilmī. Cairo: Dār ar-Rayyān li at-Turāth; Beirut. Dār al-Kutub al-'Arabīyyah. 1st ed. 1407/1987.

Ad-Daraquṭnī, 'Alī Ibn 'Umar. *Aḍ-Ḍu'afā wa al-Matrūkīn*. ed. Ṣubḥī Al-Badarī As-Samirā'ī. Beirut: Mu'assasat ar-Risālah. 1404/ 1984.

_____. *An-Nuzūl*. ed. 'Alī Nāṣir Al-Faqihī. Madinah. 1st ed. 1403/1983.

_____. *As-Ṣiffāt*. ed. 'Abdullah Al-Ghunayman. Maktabat ad-Dār. 1402/1982.

_____. *Sunan*. Ed. 'Abdullah Hāshim Al-Yamānī. Cairo: Dār al-Muḥaysin. 1386/1966.

Ad-Dasūqī, Aḥmad Ibn 'Arafah. *Ḥāshīyyah 'alā Sharḥ Umm al-Barāhīn of Muḥammad Yūsuf As-Sanūsī*. Cairo. Muṣṭafā al-Ḥalabī. 1358/1939.

Ad-Dāwūdī, Muḥammad Ibn 'Alī. *Ṭabaqāt al-Mufassirīn*. Beirut. Dār al-Kutub al-'Ilmīyyah. 1403/1983

Ad-Dawwānī, Al-Jalāl. *Sharḥ 'alā al-'Aqā'id Addīyyah*. with *ḥāshīyyah* by As-Siyalkotī. Cairo: Al-Maṭba'ah al-Khayrīyyah. 1322 A.H.

Ad-Daylamī, Muḥammad Ibn Al-Ḥassan. *Qawā'id 'Aqā'id Al-Muḥammad al-Bāṭinīyyah*. Cairo. 1950.

Adh-Dhahabī, Muḥammad Ḥussayn. *At-Tafsīr wa al-Mufassirūn*. Cairo: Dār al-Kutub al-Ḥadīthah 1396/1967.

Adh-Dhahabī, Muḥammad Ibn Aḥmad Ibn 'Uthmān. *Al-'Ibar fī Khabar man Ghabar*. Kuwait. Dār al-Maṭbū'āt wa an-Nashr. 1383/1963.

_____. *Al-I'tidāl fī Naqd ar-Rijāl*. ed. 'Alī Aḥmad Al-Bijāwī. Beirut. Dār Iḥyā al-Kutub al-'Arabīyyah. 1382/1962.

_____. *Siyar A'lām an-Nubala'*. ed. Shu'ayb Al-Arnawūṭ and Ḥussayn Al-Asad. Beirut: Mu'assasat ar-Risālah. 1401/1981.

_______. *Tadhkirat al-Huffāẓ*. Hyderabad. 1390/1970.

_____. *Al-'Ulū li al-'Alī Al-Ghaffār*. Cairo: Maṭba'at Jamā'at Anṣār al-Sunnah. 1357/1938; abridged by Nāṣir ad-Dīn Al-Albānī. Beirut: Al-Maktab al-Islāmī. 1st ed. 1401/1981.

Donaldson,. D.M. *The Shi'ite Religion*. London. 1935.

Badar 'Awn, Faysal. *'Ilm al-Kalām wa Madārisuhu*. Cairo: Maktabah Sa'īd Raf'at. 1977.

Gardet, L. and M.M. 'Anawātī. *Introduction à la Théologie Musulmane*. Paris: 1948. Arabic trans. *Falsafat al-Fikr ad-Dīnī bayn al-Islām wa al-Masihīyyah* by Sh. Ṣubḥī Aṣ-Ṣāliḥ and Farīd Jabbār. Beirut: Dār al-'Ilm li al-Malāyīn. 1967.

Al-Ghamidī, Aḥmad. *Al-Bayhaqī wa Mawqafuhu min al-Ilāhiyyāt*. Madinah: 1402/1982.

Al-Ghazālī, Imām Muḥammad. *Al-Arbā'īn fī Uṣūl ad-Dīn*. Cairo: Al-Maktabah at-Tijarīyyah al-Kubrā. 1344/1925.

_____. *Faḍā'iḥ al-Bāṭinīyyah*. ed. Abdur-Raḥmān Badawī. Cairo: Ad-Dār al-Qayyūmīyyah. 1383/1964.

_____. *Fayṣal at-Tafriqah bayn al-Islām wa al-Zandaqah*. ed. Sulaymān Ad-Dunyā. Cairo: Dār Iḥyā al-Kutub al-'Arabīyyah. 1381/1961.

_____. *Iḥyā 'Ulūm ad-Dīn*. Cairo: Maṭba'ah Muṣṭafā al-Bābī al-Ḥalabī. 1358/1969.

______. *Al-Iqtiṣād fī al-I'tiqād*. Beirut: Dār al-Kutub al-'Ilmīyyah. 1403/1983; with intoduction by 'Adīl 'Awwa. Beirut: Dār al-Amānah. 1388/1969.

______. *Al-Maqṣad al-Asnā' fī Sharḥ Asmā' Allah al-Ḥusnā*. Cairo: Al-Jundī. 1968.

______. *Al-Munqidh min aḍ-Ḍalāl*. ed. 'Abdul-Ḥalīm Maḥmūd. Cairo: Maktabah Anjalo. 1964.

Al-Ghurabī, *'Alī Muṣṭafā*. Abū Al-Hudhayl Al-'Allāf. Cairo: 1949.

Gibb, H. A. R. *Mohammedanism*. London. 1949.

______. *Modern Trends in Islam*. Chicago. 1947.

Gauthier. *La Théorie d'Ibn Rochd sur les Rapports de la Religion et de la Philosophie*. Ph.D. thesis. 1909.

Hājī Khalīfah. *Kashf aẓ-Ẓunūn*. Istanbul. Wakālat al-Ma'ārif. 1362/1943; Beirut: Dār al-'Ulūm al-Ḥadīthah. n.d.

Al-Ḥākim An-Nisābūrī. *Al-Mustadrak 'alā as-Ṣaḥīḥayn fī al-Ḥadīth*. Hyderabad Dakan. 1341 A.H.. reprint. Riyadh: Maktabat an-Naṣr al-Ḥadīthah. n.d.

Halkin, A.S. *Moslem Sects and Schisms*. Tel Aviv. 1935.

Gharabah, Ḥammūdah. *Al-Ash'arī*. Maṭba'at ar-Risālah. Cairo: 1953.

Al-Harwī, Abū Ismā'īl. *Al-Arbā'īn fī Dalā'il at-Tawḥīd*. ed. 'Alī Ibn Muḥammad Al-Faqīhī. Madinah. 1404/1984.

Al-Haythamī, Nūr ad-Dīn 'Alī. *Kashf al-Astār 'an Zawā'id al-Bazzār*. ed. Ḥabīb Ar-Raḥmān Al-A'zamī Beirut: Mu'assasat ar-Risālah. n.d.

______. *Majma' al-Fawā'id wa Manba' al-Fawā'id*. Beirut: Dār al-Kutub al-'Arabīyyah. 3rd ed. 1402/1982.

Horten. *Die Spekulative und Positive Theologie in Islam nach Razi und Tusi*. Leipzig. 1912.

Hujwirī, 'Alī. *Kashf al-Maḥjūb*. ed. V.A. Zukovsky. Tehran. 1926.

Al-Ḥumaydī, 'Abdullah Ibn al-Zubayr. *Musnad*. ed. Ḥabīb ar-Raḥmān Al-'Azamī. Madinah. Al-Maktabah as-Salafīyyah. n.d.; Karachi. al-Majlis al-'Ilmī. 1382/1962.

Nasr, Sayyed Husain. *Three Muslim Sages*. Cambridge: Harvard. 1964.

Al-Hūwaydī, Yaḥyā. *Tārīkh Falsafat al-Islām fī al-Qār'ah al-Ifrīqīyyah*. Cairo: Maktabat an-Nahḍah al-Miṣrīyyah. n.d.

Ibn 'Abdul-Barr. *Al-Isti'āb fī Ma'rifat al-Ashāb*. printed in the margin of Ibn Ḥajar's book, *Al-Iṣāba*. ed. Ṭaha Muḥammad Zaynī. Cairo: Maktabat al-Kulliyāt al-Azharīyyah. 1397/1977.

______. *Jāmi' bayn al-'Ilm wa Faḍlihi*. ed. 'Abdul-Karīm Al-Khaṭīb and 'Abdur-Raḥmān Ḥassan Maḥmūd. Cairo: Dār al-Kutub al-Ḥadīthah. 1395/1975.

______. *At-Tamhīd.* ed. Muṣṭafā Ibn Aḥmad Al-'Alawī and Muḥammad 'Abdul-Kabīr. Ribat: al-Maṭba'ah al-Malkīyyah. 1387/1967.

Ibn 'Abdul-Hādī. *Al-'Uqūd ad-Durrīyyah min Manāqib Shaykh al-Islām Aḥmad Ibn Taymīyyah.* ed. M. Ḥāmid Al-Fiqī. Cairo: 1356/1938.

Ibn Abī Al-'Izz. *Sharḥ al-'Aqīdah Aṭ-Ṭaḥāwīyyah.* ed. 'Abdullah 'Abdul-Muḥsin At-Turkī and Shu'ayb Al-Arnawūṭ. Beirut: Mu'assasat al-Risālah. 1408/1987.

______. also ed. Aḥmad M. Shākir. Riyadh. 1376; Bashīr M.'Uyūn. Taif, Damascus. 1408/1988; Nāṣir ad-Dīn Al-Albānī and others. Beirut: Al-Maktab al-Islāmī. 1404/1984.

Ibn 'Abdul-Wahhāb, Muḥammad. *Masā'il al-Jāhilīyyah.* Cairo: Al-Maṭba'ah as-Salafīyyah. 3rd ed. 1394.

Ibn Abī 'Āṣim. *As-Sunnah.* ed. Nāṣir ad-Dīn Al-Albānī. Beirut: Al-Maktab al-Islāmī. 1st ed. 1400/1980.

Ibn 'Ābidīn. *Radd al-Muḥtār 'alā ad-Durr al-Mukhtār.* Cairo: Dār al-Kutub al-'Arabīyyah. 1330/1911.

Ibn Abī Al-Ḥadīd, 'Abdul-Ḥāmid. *Sharḥ Nahj al-Balāghah.* ed. Abū Al-Faḍl Ibrāhīm. Cairo: 'Īsā Al-Ḥalabī. 1958.

Ibn Abī Al-'Izz. *Al-Ittibā'.* Lahore. 1401 A.H. Oman. 1405 A.H.

Ibn Abī Shaybah. *Al-Īmān.* ed. M. Nāṣir ad-Dīn Al-Albānī. Damascus. Al-Maṭba'ah al-Umumīyyah. n.d

______. *Al-Muṣannaf fī al-Ḥadīth wa al-Athār.* ed. Muḥammad 'Abdul-Khāliq and Mukhtār Aḥmad An-Nadwī. Bombay. Dār as-Salafīyyah. 1309/1402.

Ibn Abī Ya'lā. *Ṭabaqāt al-Ḥanābilah.* ed. Muḥammad Ḥāmid Al-Fiqī. Cairo: Maṭba'at as-Sunnah al-Muḥammadīyyah. 1371A.H.

Ibn 'Adīy. *Al-Kāmil fī Ḍu'afā ar-Rijāl.* Beirut: Dār al-Fikr. 1404/1984.

Ibn Al-Alūsī, Nu'mān Khayr ad-Dīn. *Jalā al-'Aynayn fī Muḥakamat al-Aḥmadayn.* Cairo: Maṭba'at al-Māḍī. 1381/1961.

Ibn Amīr Ḥajj. *At-Taqrīr wa at-Taḥbīr.* Beirut: Dār al-Kutub al-'Ilmīyyah. 1403/1983.

Ibn (Al-)'Arabī, Muḥīy ad-Dīn. *Fuṣūṣ al-Ḥikam.* ed. Abū Al-'Alā 'Affifī. Cairo: Dār Iḥyā al-Kutub al-'Arabīyyah. 'Īsā Al-Ḥalabī. 1365/1946.

______. *Al-Futuḥāt al-Makkīyyah.* Beirut: Dār Ṣādir. n.d. 4 vols.

______. *Al-Isrā' ilā al-Maqām al-Asrā'.* Hyderabad. 1367/1948.

______. *Laṭā'if al-Asrār.* ed. Aḥmad Zakī Stīyyah and Ṭāhā Sarwār. Cairo: Dār al-Fikr al-'Arabī. 1385/1961.

______. *At-Tajalliyāt al-Ilāhīyyah.* ed. 'Uthmān Yaḥyā. Cairo: Al-Hay'ah al-Miṣrīyyah al-'Āmmah. 1389/1969.

_____. *Rasā'il Ibn 'Arabī.* Hyderabad. 1361. reprint. Beirut: Dār Iḥyā at-Turāth al-'Arabī. n.d.

Ibn 'Asākir, 'Alī Ibn Al-Ḥassan. *Tabyīn Kidhb al-Muftarī fī ma Nusiba ilā al-Imām Abī Al-Ḥassan Al-Ash'arī.* Beirut: Dār al-Kitāb al-'Arabī. 1399/1979.

_____. *Tārīkh Dimashq, al-Madīnah al-Munawwarah.* Maktabat ad-Dār. 1407 A.H.

Ibn Al-Athīr, 'Alī Ibn Muḥammad. *Jāmi' al-Uṣūl.* ed. 'Abdul-Qādir Al-Arnawūṭ. Damascus. Maktabat al-Ḥalwānī. 1389/1969; also ed. Muḥammad Ḥāmid Al-Fiqī. Cairo Maṭba'at as-Sunnah al-Muḥammadīyyah. 1374/1955.

_____. *Al-Lubāb fī Tahdhīb al-Ansāb.* Cairo: Maṭba'at al-Qudsī. 1357/1369.

_____. *An-Nihāyah fī Gharīb al-Hadīth wa al-Athār.* ed. Ṭāhir Aḥmad Az-Zāwī and Maḥmūd Muḥammad At-Tanajī. Cairo: Al-Maktabah al-Islāmīyyah 1383/1963.

_____. *Usud al-Ghābah fī Ma'rifat aṣ-Ṣaḥābah.* Cairo: Al-Jāmi'ah at-Ta'āwunīyyah li an-Nashr wa aṭ-Ṭibā'ah. 1364/1964.

Ibn Baṭṭah, 'Abdullah. *Al-Ibānah 'alā Uṣūl as-Sunnah wa ad-Diyānah.* ed. Riḍa Mu'tī. Makkah. Al-Maktabah al-Fayṣalīyyah. 1404/1984.

Ibn Furuk. *Mashākil al-Ḥadīth wa Bayānuhu.* ed. Mūsā Muḥammad 'Alī. Cairo: Maṭba'at Ḥassan. n.d.

Ibn Ḥibbān. *Aṣ-Ṣaḥīḥ.* ed. 'Abdur-Raḥmān M. 'Uthmān, M. 'Abdul-Muḥsin Al-Kutubī. Al-Madinah. Al-Maktabah as-Salafīyyah. 1390/1970.

Ibn Ḥajar Al-'Asqalānī. *Anbā' al-Ghumr bi Abnā' al-Umr.* Cairo: 1392/1972.

_____. *Ad-Durar al-Kāminah.* Hyderabad. 1350/1931.

_____. *Fatḥ al-Bārī bi Sharḥ Ṣaḥīḥ Al-Bukhārī.* ed. Muḥammad Fūwād 'Abdul-Bāqī, Muḥibb ad-Dīn Al-Khaṭīb and Quṣayy Muḥibb ad-Dīn. Cairo: Dār ar-Rayyān. 1407/1986.

_____. *Al-Iṣābah fī Tamyīz aṣ-Ṣaḥābah.* Cairo: al-Maṭba'ah ash-Sharqīyyah. 1325/1907.

_____. *Lisān al-Mizān.* Hyderabad, 1329 A.H. reprint- Beirut: Mu'assasat al-Islāmī li al-Maṭbū'āt. 2nd ed. 1390/1972.

_____. *Tahzīb at-Tahzīb.* Hyderabad. India. 1326 A. H.

Ibn Ḥajar Al-Makkī. *Aṣ-Ṣawā'iq al-Muḥarriqah fī ar-Radd 'alā Ahl al-Bid'ah wa al-Zanādiqah.* ed. 'Abdul-Wahhāb 'Abdul-Laṭīf. Maktabat al-Qāhirah. 2nd ed. 1385/1965.

Ibn Hammām, Kamāl ad-Dīn. *Al-Musayarah fī al-Ākhirah.* Cairo: Maṭba'at as-Sa'ādah. 1347 A.H.

Ibn Ḥanbal, Aḥmad. *Al-Musnad*. Beirut: Al-Maktab al-Islāmī. 1398/1978.
_____. *Ar-Radd 'alā al-Jahmīyyah wa al-Zanādiqah*. ed. Muḥammad Ḥāmid Al-Fiqī. Cairo: Maṭba'at as-Sunnah al-Muḥammadīyyah. 1375/1956; ed. 'Abdur-Raḥmān Al-'Umayrah. Riyadh. Dār al-Liwā. 1397/1977.
Ibn Ḥazm. *Al-Faṣl fī al-Milal wa al-Ahwa wa an-Nihal*. Cairo: 1317 A.H. Maktabat as-Salām al-'Alamīyyah, n.d.
_____. *Al-Iḥkām fī Uṣūl al-Aḥkām*. ed. Aḥmad Muḥammad Shākir. Beirut: Dār al-Āfāq al-Jadīdah. 1402/1983.
Ibn Hishām. *As-Sīrah an-Nabawīyyah*. ed. Muṣṭafā As-Saqqā, Ibrāhīm Al-Abyārī and 'Abdul-Hāfiẓ Shalbī. Cairo: Muṣṭafā Al-Ḥalabī. 1355/1936.
Ibn 'Imad Al-Ḥanbalī. *Shadharāt adh-Dhahab fī Akhbār man Dhahab*. Maṭba'at al-Qudsī. 1350 A.H.
Ibn 'Irāq, 'Alī Ibn Muḥammad. *Tanzīḥ ash-Shari'ah*. ed. 'Abdul-Wahhāb 'Abdul-Laṭīf. Beirut: Dār al-Kutub al-'Ilmīyyah. 1401/1981.
Ibn Al-Jawzī. *Daf' Shubh at-Tashbīḥ bi Akuff at-Tanzīḥ fī ar-Radd 'alā al-Mujassimah wa al-Mushabbihah*. ed. M. Zāhid Al-Kawtharī. Cairo: Al-Maktabah at-Tawfiqīyyah. 1976.
_____. *Dhamm al-Hawa*. ed. Muṣṭafā 'Abdul-Wāḥid. Cairo: 1381/1962.
_____. *Manāqib al-Imām Aḥmad Ibn Ḥanbal*. Cairo: Al-Khanjī. 1349 A.H.
_____. *Al-Mawḍū'āt*. ed. 'Abdur-Raḥmān Muḥammad 'Uthmān. Madinah. Al-Maktabah as-Salafīyyah. 1st ed. 1386/1966.
_____. *Al-Muntazam fī Tārīkh al-Umum wa al-Mulūk*. Hyderabad. 1357 A.H.
_____. *Talbīs Iblīs*. Cairo: Al-Maṭba'ah al-Munirīyyah. 2d ed. 1368 A.H.
_____. *Zād al-Masīr fī 'Ilm at-Tafsīr*. Damascus. Al-Maktab al-Islāmī. 1st ed. 1384/1964.
Ibn Khallikān. *Wafayāt al-A'yān*. ed. Iḥsān 'Abbās. Beirut: Dār Ṣādir. 1398/1978.
Ibn Kathīr. *Al-Bidāyah wa an-Nihāyah*. ed. Aḥmad Abū Mulhum et al. Cairo: Dār ar-Rayyān li at-Turāth. 1408/1988.
_____. *Faḍā'il al-Qur'ān*. Beirut: Dār al-Andalus. 1403/1983.
_____. *Kitāb an-Nihāyah aw al-Fitan wa al-Malāḥim*. ed. Muḥammad Al-Zaynī. Dār al-Kutub al-Ḥadīthah. 1389/1969. 2 vols.
_____. *Tafsīr al-Qur'ān al-'Aẓīm*. Beirut: Dār al-Ma'rifah. 1405/1984. 4 vols.

Ibn Khuzaymah. *Kitāb at-Tawḥīd wa Ithbāt Ṣiffāt Ar-Rabb 'Azza wa Jalla*. ed. 'Abdul-'Azīz Ibn Ibrāhīm. Riyadh. Dār ar-Rushd. 1st ed. 1408/1988. 2 vols.
_____. *As-Ṣaḥīḥ*. ed. Muḥammad Muṣṭafā Al-A'zamī. Beirut: Al-Maktab al-Islāmī. 1390 A.H. 4 vols.
Ibn Mājah. *Sunan*. ed. Muḥammad Fūwād 'Abdul-Bāqī. Beirut: Dār Iḥyā at-Turāth al-'Arabī. n.d. 2 vols.
Ibn Mundah, Muḥammad Ibn Isḥāq. *Al-Īmān*. ed. 'Alī Ibn Muḥammad Al-Faqīh. Madinah. Islamic University Press. 1st ed. 1401/1981.
_____. *Ar-Radd 'alā al-Jahmīyyah*. ed. 'Alī Ibn Muḥammad Ibn Nāṣir Al-Faqīh. Madinah. 1401/1981.
_____. *Kitāb at-Tawḥīd wa Ma'rifat Asmā' Allah 'Azza wa Jalla wa Ṣiffātihi 'alā al-Ittifāq wa at-Tafarrud*. ed. 'Alī Ibn Muḥammad Ibn Nāṣir Al-Faqīh. Madinah. Maktab al-Jāmi'ah al-Islāmīyyah. 1st ed. 1409 A.H.
Ibn Al-Murtaḍā. *Al-Munyah wa al-Amal fī Sharḥ Kitāb al-Milal wa al-Niiḥal*. ed. Thomas Arnold. Hyderabad. 1316.
Ibn An-Nadīm. *Al-Fihrist*. Cairo: Al-Maktabah at-Tijārīyyah. 1348.
Ibn Qatlubgha. *Tāj at-Tarājim fī Ṭabaqāt al Ḥanafīyyah*. Baghdad. 1962.
Ibn Al-Qayyīm. *Asmā' Muwallafāt Ibn Taymīyyah*. ed. Ṣalāh ad-Dīn Al-Munajjid. Damascus. 1372/1953.
_____. *Badā'i' al-Fawā'id*. Makkah. Maktabat an-Nahdah al-'Ilmīyyah as-Sa'ūdīyyah. n.d.
_____. *Ad-Da'wah ad-Dawā'*. ed. Muḥammad Muḥīy ad-Dīn 'Abdul-Ḥamīd. Cairo: Maṭba'at al-Madanī. 1377/1958.
_____. *Hadī al-Arwaḥ ilā Bilād al-Afrāḥ*. Beirut: Dār al-Kutub al-'Ilmīyyah. n.d.
_____. *Hidayat al-Hayārā fī ar-Radd 'alā al-Yahūd wa an-Naṣārā*. ed. Sayf al-Dīn Al-Kātib. Beirut: Dār Maktabat al-Ḥayāt. 1400/1980.
_____. *Ighāthat al-Lahfān min Masā'il ash-Shayṭān*. Beirut: Dār al-Ma'rifah. 1358/1939. 2 vols.
_____. *Madārij as-Sālikīn*. ed. Muḥammad Ḥāmid Al-Fiqī. Cairo: Al-Maṭba'ah al-Muḥammadīyyah. 1375/1956. 3 vols.
_____. *Rawḍat al-Muḥībbīn wa Nuzhat al-Mushtāqīn*. ed. Aḥmad Ubayd. Cairo: Maṭba'at as-Sa'ādah. 1375/1956.
_____. *Ar-Rūḥ*. Beirut: Dār al-Kutub al-'Ilmīyyah. 1st ed. 1402/1982.
_____. *Aṣ-Ṣawā'iq al-Mursalah 'alā al-Jahmīyyah wa al-Mu'aṭṭilah*. ed. 'Alī Ibn Muḥammad Ad-Dakhīl. Riyadh. Dār al-

'Āṣimah. 1408 A.H.; abridged and edited by Muḥammad Ibn Al-Muṣalī. Beirut: Dār an-Nadwah al-Jadīdah. 1405/1984.

_____. *Shifā' al-'Alīl fī Masā'il al-Qaḍā' wa al-Qadr wa al-Ḥikmat wa at-Ta'līl*. Cairo: Dār al-Fikr. 1398/1978.

_____. *'Uddat aṣ-Ṣābirīn wa Dhakhirat ash-Shākīrīn*. ed. Zakariyyā 'Alī Yūsuf. Beirut: Dār al-Kutub al-'Ilmīyyah. n.d.

_____. *Zād al-Ma'ād*. ed. Shu'ayb Al-Arnawūṭ and 'Abdul-Qādir Al-Arnawūṭ. Beirut: Mu'assasat ar-Risālah. 1399/1976.

Ibn Qāzī Shuhbah. *Tārīkh*. ed. 'Adnān Durwaysh. Damascus. Al-Ma'had al-'Ilmī al-Faransī. 1397/1977.

Ibn Qudāmah. *Ithbāt Ṣifat al 'Ulū*. ed. Aḥmad Ibn Aṭīyyah Al-Ghāmidī. Beirut: Mu'assasat 'Ulūm al-Qur'ān. 1409/1988.

_____. *Al-Mughnī*. ed. Muḥammad Sālim Muḥaysin and Sha'bān Muḥammad Ismā'īl. Cairo: Maktabat al-Jumhurīyyah al-'Arabīyyah; Riyadh: Maktabat ar-Riyadh al-Ḥadīthah. n.d.

_____. *Taḥrīm an-Naẓar fī Kutub Ahl al-Kalām*. ed. trans. George Maqdisī under the title. Censure of Speculative Theology. London. Luzac. 1962.

Ibn Qutaybah. *Al-Ikhtilāf fī al-Lafẓ wa ar-Radd 'alā al-Jahmīyyah*. Alexandria. Mawsha'at al-Ma'ārif. 1991. A.D.

_____. *Ash-Shi'r wa ash-Shu'arā'*. ed. Aḥmad Muḥammad Shākir. Cairo: Dār Iḥyā al-Kutub al-'Arabīyyah. 1369/1950; also ed. M. Badr ad-Dīn Abī Furās An-Na'sānī. Cairo: M. Amīn Al-Khanjī. 1322/1904.

_____. *Tafsīr Gharīb al-Qur'ān*. ed. Fūwād Aḥmad Saqar. Cairo: 'Īsā Al-Ḥalabī. 1438/1958.

Ibn Rajab. *Jāmi' al-'Ulūm wa al-Ḥikam*. Cairo: Muṣṭafā Al-Babī Al-Ḥalabī. 1346/1927.

Ibn Rushd, Abū Al-Walīd. *Faṣl al-Maqāl fī ma bayn ash-Shari'ah wa al-Ḥikmah min al-Ittiṣāl*. Al-Jazā'ir. 1938.

Ibn Sa'd. *Aṭ-Ṭabaqāt al-Kubrā*. Beirut: Dār Ṣādir. 1388/1968. 9 vols.

Ibn As-Sunnī. *'Amal al-Yawm wa al-Laylah*. ed. 'Abdul-Qādir Aḥmad 'Aṭa'. Cairo: Maktabat al-Kulliyāt al-Azharīyyah. 1389/1969.

Ibn Taghrī, Jamāl ad-Dīn. *An-Nujūm al-Zāhirah fī Mulūk Miṣr wa al-Qāhirah*. Cairo: Al-Mu'assasat al-Miṣrīyyah al-'Ammah. 1383/1963.

Ibn Taymīyyah. *Bayān Talbīs al-Jahmīyyah fī Tasīs Bid'ihim al-Kalāmīyyah*. ed. Muḥammad Ibn 'Abdur-Raḥmān Al-Qāsim. Makkah. 1392 A.H.

_____. *Bughyat al-Murtād*. Cairo: 1329 A.H.

______. *Dar' Ta'āruḍ al-Aql wa an-Naql*. ed. Muḥammad Rashād Salīm. Riyadh. Imām Muḥammad Ibn Sa'ūd Islamic University. 1399/1979.

______. *Al-Furqān bayn Awliyā' ar-Raḥmān wa bayn Awliyā' ash-Shayṭān*. Cairo: Dār al-Fikr. n.d.

______. *Al-Ḥasanah wa as-Sayyīyyah*. ed. Muḥammad Jamīl Ghāzī. Cairo: Maṭba'at al-Madanī. 1391/1971.

______. *Al-Īmān*. Damascus. Al-Maktab al-Islāmī. 1381/1961.

______. *Iqtiḍā aṣ-Ṣirāṭ al-Mustaqīm*. ed. Muḥammad Ḥāmid Al-Fiqī. Cairo: Maktabat as-Sunnah al-Muḥammadīyyah. 1369 A. H.

______. *Jāmi' ar-Rasā'il*. ed. M. Rashād Salīm. Jiddah. Dār al-Madanī. 2nd ed. 1405/1984. 2 vols.

______. *Jawāb Ahl al-'Ilm wa al-Īmān*. Beirut: Dār al-Kutub al-'Ilmīyyah. 2nd ed. 1394/1974.

______. *Al-Jawāb as-Ṣaḥīḥ li man baddala Dīn al-Masīḥ*. Cairo: Matabi' al-Majd at-Tijārīyyah. n.d. 4 parts.

______. *Majmū'at ar-Rasā'il wa al-Masā'il*. ed. Rashīd Riḍā. Cairo: Maktabat al-Manār. 1341 A.H.

______. *Majmū' Fatāwa Shaykh al-Islām Aḥmad Ibn Taymīyyah*. ed. 'Abdur-Raḥmān Ibn Muḥammad Ibn Qāsim Al-Asimī and his son, Muḥammad. Riyadh. 1404 A.H. 37 vols.

______. *Minhāj as-Sunnah*. Beirut: Dār al-Kutub al-Islāmīyyah. n.d.; also ed. Rashād Salīm. Riyadh. Imām Muḥammad Ibn Sa'ūd Islamic University Press. 1406/1986.

______. *An-Nubūwwāt*. Beirut: Dār al-Qalam. n.d.

______. *Sharḥ Ḥadīth an-Nuzūl*. Beirut: Al-Maktab al-Islāmī. 4th ed. 1389/1969.

Ibn Ṭūlūn. *Ath-Thighar al-Bassām fī Dhikr man Waliya Qaḍā' ash-Shām*. ed. Ṣalāh ad-Dīn Al-Munajjid. Damascus. 1376/1956.

Al-'Ijī, 'Abdur-Raḥmān 'Aḍḍ ad-Dīn. *Kitāb al-Mawāqif fī 'Ilm al-Kalām*. with commentary by Ash-Sharīf Al-Jurjānī, and marginal notes by As-Siyalkūtī and Ḥassan Chalpī. Cairo: Maṭba'at as-Sa'ādah. 1325/1907.

Imrā' Al-Qays. *Diwan*. ed. Muḥammad Abū Al-Faḍl Ibrāhīm. Cairo: Dār al-Ma'ārif. 1389/1969.

Al-Isfarā'inī, Abū Al-Muẓaffar. *At-Tabṣir fī ad-Dīn wa Tamyīz al-Firqah an-Nājī'ah 'an al-Firaq al-Hālīkīn*. ed. Muḥammad Zāhid Al-Kawtharī. Cairo: 1359/1940.

Al-Jāḥiẓ, Abū 'Uthmān. *Thalāth Rasā'il*. Cairo: 1926.

Jalāl, M. 'Abdul-Ḥamīd Mūsā. *Nash'at al-Ash'arīyyah wa Taṭawwurihā*. Beirut: Dār al-Kitāb al-Lubnānī. 1395/1975.

Jāmi', 'Abdur-Raḥmān. *Nafaḥāt al-Uns*. Lucknow. Nawal-Kishore. 1910.

Al-Jawharī. *Aṣ-Ṣiḥāḥ*. ed. Aḥmad 'Abdul-Ghafūr 'Aṭṭār. Beirut: Dār al-Malāyīn; 2nd ed. 1399/1979.
Jawwād, 'Alī. *Tārīkh al-'Arab qabl al-Islām*. Beirut: Dār al-Malāyīn; Baghdad. Maktabat an-Nahdah. 1976. 8 vols.
Al-Jurjānī. *Sharḥ al-Mawāqif li al-'Ijī*. Cairo: 1925.
_____. *At-Ta'rīfāt*. Istanbul. 1300 A.H. Cairo: Muṣṭafā Al-Ḥalabī. 1357/1938.
Al-Juwaynī, Imām al-Ḥaramayn. *Al-'Aqīdah an-Niẓāmīyyah*. ed. M. Zāhid Al-Kawtharī. Cairo: Maṭba'at al-Anwār. 1367/1948.
_____. *Risālah fī al-Istiwā wa al-Fawqīyyah wa al-Ḥarf wa as-Sawṭ*. Cairo: Al-Maṭba'ah al-Munirīyyah. n.d.
_____. *Kitāb al-Irshād*. ed. Muḥammad Yūsuf Mūsā and 'Alī 'Abdul-Mun'im 'Abdul-Ḥamīd. Cairo: Maktabat al-Khānjī. 1369/1950.
_____. *Lum' al-Adillah fī Qawā'iḍ Ahl as-Sunnah wa al-Jamā'ah*. ed. Fawqīyyah Ḥussayn Maḥmūd. Cairo: Ad-Dār al-Miṣrīyyah li at-Talīf wa at-Tarjumah. 1385/1965.
_____. *Ash-Shāmil fī Uṣūl ad-Dīn*. Cairo: ed. 'Alī Sāmī An-Nashshār et al. Alexandria. 1969.
Al-Khayyāṭ, 'Abdur-Raḥmān. *Al-Intiṣār wa ar-Radd 'alā Ibn Ar-Rawandī*. Cairo: Dār al-Kutub al-Miṣrīyyah. 1925; Beirut: 1957.
Kraus, Paul. *Rasā'il ar-Rāzī al-Falsafiyyah*. Cairo: 1939.
Al-Kutubī, Ibn Shākīr. *Fawāt al-Waf'iyāt*. ed. Muḥammad Ibn Muḥīy al-Dīn 'Abdul-Ḥamīd. Cairo: Maṭba'at an-Nahḍah al-Miṣrīyyah. 1951.
Al-Lakhnāwī, 'Abdul-'Alī Muḥammad. Sharḥ Musallam ath-Thubūt. in the margin of *Al-Muṣṭafā* by Al-Ghazālī. Beirut: Dār Ṣādir. n.d.
_____. *Al-Fawā'id al-Bahīyyah fī Tarājim Al-Ḥanafiyyah*. Cairo: 1324 A.H.
Al-Lalkā'ī, Ḥibatullah. *Sharḥ Uṣūl I'tiqād Ahl as-Sunnah wa al-Jamā'ah*. ed. Aḥmad Sa'd Ḥamdan. Riyadh. Dār aṭ-Ṭayyībah. 1402 A.H.
Loust, H. *Essai sur les Doctrines Sociales et Politiques de Taqi ad-Din Ahmad Ibn Taimiya*. Le Caire. 1939; Arabic trans. (of a part) by 'Abdul-'Aẓīm 'Alī and notes by Muṣṭafā Al-'Ilmī. Cairo: Dār al-Anṣār. 1396/1977.
_____. "Le Reformisme D'Ibn Taymiya." *Islamic Studies*. Sept. 1962. vol. I, no. 3. pp. 27-47.
_____. "Le Reformisme Orthodoxe des Salafiyyah." *REI*. 1932.
Macdonald, D.B. *Muslim Theology, Jurisprudence and Constitutional Theory*. New York. 1903.

Al-Maydānī, 'Abdul-Ghanī. *Sharḥ al-'Aqīdah Aṭ-Ṭaḥāwīyyah*. ed. M. Muṭī' Al-Hāfiẓ and M. Riyādh al-Malīḥ. Damascus; Maktabat an-Nūrī. 1390/1970.
Al-Makkī, 'Abdul-'Azīz. *Al-Ḥīdah*. ed. Jamīl Ṣalība. Damascus. 1384/1964.
Al-Malatī, Abū Al-Ḥassan Muḥammad Ibn Aḥmad. *At-Tanbīh wa ar-Radd 'alā Ahl al-Ahwa' wa al-Bid'ah*. ed. Muḥammad Zāhid Al-Kawtharī. Cairo: Maṭba'at 'Izzat al-'Aṭṭār. 1368/1949.
Mālik. *Al-Muwaṭṭā*. ed. Muḥammad Fūwād Abdul-Bāqī. Cairo: 'Īsā Al-Ḥalabī. 13770/1951; also ed. Aḥmad Katīb Armush. Beirut: Dār al-Nafāis. 1402/1982.
Al-Maqdisī. *Aḥsan at-Taqāsīm*. Leiden. 1805.
Al-Marwazī, Aḥmad Ibn 'Alī Ibn Sa'īd. *As-Sunnah*. Riyadh: Dār al-Thaqāfah al-Islāmīyyah. n.d.
Al-Māturidī, Abū Manṣūr. *Kitāb at-Tawḥīd*. ed. F. Kholeif. Alexandria. Dār al-Jami'at al-Miṣrīyyah. n.d.
Al-Mawardī, Abū al-Ḥassan. *I'lām an-Nubūwwah*. Cairo: Maktabat al-Kulliyāt al-Azhārīyyah. 1391/1971.
McCarthy, R.J. ed. and tr. *Al-Luma'* and *Risālat Istiḥsān al-Khawḍ fī 'Ilm al-Kalām*. Beirut: 1955.
Michel, Thomas F. *A Muslim Theologian's Response to Christianity: Ibn Taymiya's* Al-Jawāb aṣ-Ṣaḥīḥ. New York. Caravan Books. 1984.
Al-Mizzī. *Tuḥfat al-Ashrāf bi Ma'rifat al-Aṭrāf*. Hyderabad. India. 1397/1977.
Al-Mubarrad. *Al-Kāmil fī al-Lughah wa al-Adab*. Beirut: Maktabat al-Ma'ārif. n.d.
Muḥammad 'Abduh, Ash-Shaykh. *At-Tawḥīd*. Cairo: Maṭba'at al-Manār. 1366 A.H.
_____. *Risālat al-Warīdat fī Naẓriyat al-Mutakallimīn wa aṣ-Ṣufīyyah*. Cairo: Maṭba'at al-Manār. 1344/1925.
Al-Muṣalī, Abū al-Faḍl. *Al-Ikhtiyār li Ta'līl al-Mukhtār*. ed. Maḥmūd Abū Daqīqah. Beirut: Dār al-Ma'rifah. 1395/1975.
Muslim Ibn Al-Ḥajjāj. *Aṣ-Ṣaḥīḥ*. ed. Fūwād 'Abdul-Bāqī. Beirut: Dār Iḥyā at-Turāth al-'Arabī. 1375/1965. 4 vols.
Al-Mutanabbī. *Diwān*. with commentary by Al-Ākbarī. ed. Muṣṭafā As-Saqqā, Ibrāhīm Al-Abyārī and 'Abdul-Hāfiẓ Shalbī. Cairo: Maktabat Muṣṭafā Al-Ḥalabī. 1391/1971.
Nādir, Albert Naṣrī. *Falsafat al-Mu'tazilah*. Alexandria. 1950.
An-Nasā'ī. *Aḍ-Ḍu'afā*. Hyderabad. 1323 A. H.
_____. *Sunan*. with commentary by As-Suyūṭī and gloss by As-Sindī. Beirut: Dār Iḥyā at-Turāth al-Islāmī. 1384/1930. 8 vols.

An-Nashshār, 'Alī Sāmī. *Nash'at al-Fikr al-Falsafī fī al-Islām.* Cairo: Dār 'Aqā'id as-Salaf. Alexandria. Al-Ma'ārif. 1971.
An-Nawbakhtī, Ḥassan Ibn Mūsā. *Firaq ash-Shi'ah.* ed. Muḥammad Ṣādiq. Najaf. Al-Maṭba'ah al-Haydarīyyah. 1379/ 1959.
An-Nawāwī. *Al-Arba'īn.* text with English translation. Ezzeddin Ibrahim and Denys Johnson-Davies. Damascus. The Holy Qur'ān Publishing House.
Patton, W.M. *Ahmad Ibn Hanbal and the Mihna.* Leiden. 1897.
Al-Qārī, Ibrāhīm Ibn 'Abdullah. *Manāqib Ibn 'Arabī.* ed. Ṣalāh ad-Dīn Al-Munajjid. Beirut: 1959.
Al-Qārshī, 'Abdul-Qādir. *Al-Jawāhir al-Muḍi'ah fī Ṭabaqāt al-Ḥanafīyyah.* ed. 'Abdul-Fattāḥ M. Al-Ḥalūwa. Cairo: 'Īsā Al-Ḥalabī. 1398/1978.
Al-Qashānī, Kamāl ad-Dīn 'Abdur-Razzāq. *Iṣṭilaḥāt as-Ṣufīyyah.* ed. M. Kamāl Ja'far. Cairo: Al-Hay'ah al-Miṣrīyyah al-'Ammah. 1981.
Al-Qāsimī. *Tārīkh al-Jahmīyyah wa al-Mu'tazilah.* Beirut: Mu'as-sasat ar-Risālah. 1399/1979.
Al-Qazwīnī, Muḥammad Al-Mahdī. *Manāhij ash-Shari'ah fī ar-Radd 'alā Ibn Taymīyyah.* Najaf. Al-Maṭba'ah al-'Alwīyyah. 1374 A.H..
Al-Qudalī, Muḥammad Ibn Salāmah. *Musnād Ash-Shihāb.* ed. Ḥamadī 'Abdul-Majīd As-Salafī. Beirut: Mu'assasat ar-Risālah. 1405/1985.
Al-Qummī, Ibn Babwayh. *At-Tawḥīd.* Beirut: Dār al-Ma'rifah. 1387/1967.
Al-Qurṭubī, Muḥammad Ibn Aḥmad. *Al-Jāmi' li Aḥkām al-Qur'ān.* Cairo: Dār al-Kitāb al-'Arabī. 1387/1967.
______. *At-Tadhkirah fī Aḥwāl al-Mawtā wa Umūr al-Ākhirah.* ed. Aḥmad Hijāzī As-Saqqā. Beirut: Al-Maktabah al-'Ilmīyyah. 1402/1982.
Al-Qushayrī. *Ar-Risālah.* ed. 'Abdul-'Alīm Maḥmūd and Maḥmūd Ibn Sharīf. Cairo: Dār al-Kutub al-Ḥadīthah. 1972.
Rahbar, Dāwūd. *God of Justice.* Leiden. 1960.
Razaur Rahim. "Al-Ghazali's Shifa al-Ghalil." *Islamic Studies.* September 1963. vol. 2. No. 3. pp. 399ff.
Ar-Rāzī, Fakhr ad-Dīn. *Asās at-Taqdīs.* Cairo: Maṭba'at Kurdistan al-'Ilmīyyah. 1328 A.H.
______. *I'tiqādāt Firaq al-Muslimīn wa al-Mushrikīn.* ed. 'Alī Sāmī Nashshār. Cairo: Maṭba'at an-Nahḍah al-Miṣrīyyah. 1356/1938.
______. *Kitāb al-Arbā'īn fī Uṣūl ad-Dīn.* Hyderabad. 1353 A.H.
______. *Al-Mabāḥith al-Mashriqīyyah.* Hyderabad. 1343.

_____. *Muḥaṣṣal Afkār al-Mutaqaddimīn wa al-Muta'akhkhirīn*. Cairo: Maṭba'ah al-Ḥussaynīyyah. n.d.
_____. *Sharḥ Asmā' Allah al-Ḥusnā*. ed. Ṭāha 'Abdur-Rawūf Sa'd. Cairo: Maktabat al-Kulliyāt al-Azharīyyah. 1396/1976.
Ar-Rāzī, Ibn Abī Ḥātim. *Al-Jarḥ wa at-Ta'dīl*. Hyderabad. 1361/1942.
Rifā'ī, Aḥmad Farīd. *Al-Ghazālī*. Cairo: 'Īsā Al-Ḥalabī. 1356/1937.
Aṣ-Ṣābūnī. *'Aqīdat as-Salaf wa Aṣhāb al-Ḥadīth*. ed. Badar Al-Badar. Kuwait; Ad-Dār as-Salafīyyah. 1404/1984.
Aṣ-Ṣafadī. *Al-Wāfī bi al-Wafiyāt*. ed. M. Yūsuf Najayin. Weisbaden. Frank Steiner. Verlag. 1971.
As-Sakhāwī, Shams ad-Dīn. *Aḍ-Ḍaw al-Lāmi' li Ahl al-Qarn at-Tāsi'*. Cairo: Maktabat Al-Quds. 1355/1926.
Aṣ-Ṣan'ānī, 'Abdur-Razzāq. *Al-Muṣannaf*. ed. Ḥabīb Ar-Raḥmān Al-A'zamī. Beirut: Al-Maktab al-Islāmī. 1392/1972.
As-Sam'ānī, 'Abdul-Karīm. *Al-Ansāb*. ed. 'Abdur-Raḥmān Ibn Yaḥyā Al-Yamānī. Hyderabad. 1385/1966.
As-Sanūsī, Muḥammad Ibn Yūsuf. *Umm al-Barāhīn aw 'Aqīdat at-Tawḥīd*. Cairo: Muṣṭafā Al-Ḥalabī. 1374/1955. German trans. by Wolf. 1848.
Seale, Morris S. *Muslim Theology*. London. Luzac and Co. 1964.
Sell, E. *The Faith of Islam*. London. 1880.
Ash-Shahristānī, 'Abdul-Karīm. *Al-Milāl wa an-Niḥāl*. ed. Muḥammad Sa'īd Kilānī. Cairo: Maktabah Muṣṭafā Al-Bābī Al-Ḥalabī. 1397/1976. 2 vols.
_____. *Nihāyat al-Iqdām fī 'Ilm al-Kalām*. ed. and trans. Alfred Guillaume. Oxford University Press. 1934.
Ash-Shawkānī, Muḥammad Ibn 'Alī. *Al-Fawā'id al-Majmū'ah fī al-Aḥādīth al-Mawḍū'ah*. ed. 'Abdur-Raḥmān Al-Yamānī. Cairo: Maṭba'at al-Sunnah al-Muḥammadīyyah. 1380/1960.
_____. *Irshād al-Fuḥūl ilā Taḥqīq al-Ḥaqq min 'Ilm al-Uṣūl*. Cairo: Muṣṭafā Al-Ḥalabī. 1356.
Ash-Shirāzī, Abū Isḥāq. *Ṭabaqāt al-Fuqahā'*. ed. Iḥsān 'Abbās. Beirut: Dār ar-Rā'id al-'Arabī. 1978.
Ṣubḥī, Aḥmad. *Naẓariyat al-Imāmah ladā ash-Shī'ah al-Ithnā-'Asharīyyah*. Cairo: Dār al-Ma'ārif. 1969.
As-Subkī, Tāj ad-Dīn 'Abdul-Wahhāb. *Ṭabaqāt Ash-Shāfi'īyyah al-Kubrā*. Cairo: Al-Maṭba'ah al-Ḥussaynīyyah. 1324; Beirut: Dār al-Ma'rifah. n.d.
Suhayr, M. Mukhtār. *At-Taysīn 'inda al-Muslimīn*. Cairo: 1971.
As-Suhrawardī, Shihāb ad-Dīn. *'Awārif al-Ma'ārif*. Beirut: Dār al-Kutub al-'Arabī. 1st ed. 1966.

As-Sulamī, Abū 'Abdur-Raḥmān. *Ṭabaqāt aṣ-Ṣufīyyah*. ed. Nūr ad-Dīn Sharībah. Cairo: 1372/1953.

As-Suratī, 'Abdur-Raḥmān. *Tafsīr Mujāhid*. Islamabad. Majma' al-Buhūth. n.d.

As-Suyūṭī, Jalāl ad-Dīn. *Ḥusn al-Muḥāḍarah fī Ma'rifat Miṣr wa al-Qāhirah*. Cairo: Maṭba'at al-Mawsu'at. 1321/1903.

_____. *Ad-Durr al-Manthūr fī at-Tafsīr bī al-Ma'thūr*. Beirut: Muḥammad Amīn Danj. 1314/1896.

_____. *Al-La'ālī al-Maṣnū'ah fī al-Aḥādīth al-Mawḍū'ah*. Beirut: Dār al-Ma'rifah. 3rd ed. 1401/1981.

_____. *Ṣawn al-Manṭiq wa al-Kalām 'an Fann al-Mantiq wa al-Kalām*. Beirut: Dār al-Kutub al-'Ilmīyyah. 1947.

_____. *Ṭabaqāt al-Huffāẓ*. ed. 'Alī Muḥammad 'Umar. Cairo: Maktabah Wahbah. 1393/1973.

Sweetman, W.J. *Islam and Christian Theology*. London. 1945.

Aṭ-Ṭabarānī, Sulaymān Ibn Aḥmad. *Al-Mu'jam al-Kabīr*. ed. Hamdī 'Abdul-Ḥamid As-Salafī. Baghdad. Wazārat al-Awqāf wa ash-Shuyūn al-Dīnīyyah. 1403/1983.

_____. *Al-Mu'jam as-Saghīr*. Beirut: Dār al-Kutub al-'Ilmīyyah. 1403/1983.

Aṭ-Ṭabarī, Ibn Jarīr. *Jāmi' al-Bayān 'an Ta'wīl Ayī al-Qur'ān*. Cairo: Maṭba'at Muṣṭafā Al-Bābī Al-Ḥalabī and Sons. 3d ed. 1388/1968; Beirut: Dār al-Ma'rifah. 1392/1972.

_____. *Tafsīr Aṭ-Ṭabarī*. Title given to the edition of Aṭ-Ṭabari's commentary on the Qur'ān by Maḥmūd Muḥammad Shākīr and Aḥmad Muḥammad Shākīr (Cairo: Dār al-Ma'ārif. 1380/1960) with the *aḥādīth* numbered serially.

_____. *Tārīkh al-Umam wa al-Mulūk*. Beirut: Dār Iḥyā at-Turāth al-'Arabī. n.d. 6 vols.

At-Taftāzānī, Sa'd ad-Dīn. *Sharḥ 'alā al-'Aqā'id an-Nasafīyyah*. Cairo: Maktabah Muḥammad 'Alī Sukayh. 1358/1939.

_____. *Sharḥ Mukhtaṣar al-Muntahā al-Uṣūlī*. Cairo: Al-Maṭba'ah al-Amīrīyyah. 1317/1899.

Aṭ-Ṭaḥāwī, Abū Ja'far. *Mushkil al-Athar*. Hyderabad Dakan. 1333 A.H.

_____. *Sharḥ Ma'ānī al-Athar*. ed. Muḥammad Zuhrī An-Najjār. Beirut: Dār al-Kutub al-'Ilmīyyah. 1399/1979.

Tash Kubrī Zādah. *Miftāḥ as-Sa'ādah wa Miṣbāḥ al-Hidāyah*. Hyderabad. 1329 A. H.

Aṭ-Ṭāyalisī, Abū Dāwūd. *Musnad*. Hyderabad. India. 1321 A.H. reprint Beirut: Dār al-Ma'rifah. n.d.

Thomson, W. "*Al-Ash'arī and His Al-Ibanah.*" *The Muslim World*, XXXII. (1942). 242-260: review of Klein's translation of the *Ibānah*.
At-Tirmidhī. *Sunan*. ed. Muḥammad Fūwād 'Abdul-Bāqī. Cairo: Maktabat Muṣṭafā Al-Ḥalabī. 1385/1968.
Tritton, A.S. *Muslim Theology*. London. Luzac. 1947.
Aṭ-Ṭūsī, Abū Naṣr As-Sarrāj. *Al-Luma' fī at-Taṣawwūf*. ed. 'Abdul-Ḥalīm Maḥmūd and Ṭaha 'Abdul-Bāqī Surūr. Cairo: 1960.
Umayyah Ibn Ṣalat. *Dīwān*. ed. 'Abdul-Hafīẓ As-Sath. Damascus. Al-Maṭba' at-Ta'āwunīyyah. 1394/1974.
Al-'Uqaylī. *Kitāb aḍ-Ḍu'afā al-Kabīr*. ed. 'Abdul-Mu'ṭī Amīn Qala'jī. Beirut: Dār al-Kutub al-'Ilmīyyah. 1404/1984.
Walter De Grwyter. *The Mystic Vision of Existence in Classical Islam*. Berlin and New York. 1980.
Watt, W.M. *Free Will and Predestination in Early Islam*. London. 1948.
Wensinck, A.J. *La Pensée de Ghazzali*. Paris. Maison Nenve. 1940.
______. *The Muslim Creed*. London. Frank Cass and Co. 1965.
Wolfson, Harry Austin. *The Philosophy of the Kalām*. Cambridge: Harvard University Press. 1976.
Al-Yāfī'ī. *Mir'āt al-Jinān*. Hyderabad. 1337.
Al-Zamakhsharī, Muḥammad Ibn 'Umar. *Al-Kashshaf 'an Ḥaqā'iq wa Ghawāmiḍ at-Tanzīl*. Beirut: Dār al-Ma'rifah. n.d.
Al-Zarkalī. *Al-A'lām*. Beirut: Dār al-'Ilm li al-Malāyīn. 1979.
Al-Zarkān, Muḥammad Ṣāliḥ. *Fakhr ad-Dīn Ar-Rāzī wa Arā'uhu al-Kalāmīyyah wa al-Falsafīyyah*. Beirut: Dār al-Fikr. n.d.
Al-Zayla'ī. *Naṣb ar-Rāyah li Aḥādīth al-Hidāyah*. Beirut: Al-Maktabah al-Islāmīyyah. 1393/1973.
Zayd Ibn 'Abdul-'Azīz. *Ar-Rawḍat an-Nadīyyah Sharḥ al-'Aqīdah al-Wāṣiṭīyyah*. Riyadh. Maktabat ar-Riyāḍ al-Ḥadīthah. 2nd ed. 1388/1968.
Al-Zurqānī. *Ash-Sharḥ 'alā al-Mawāhib al-Ladunnīyyah li Al-Qaṣṭalānī*. Beirut: Dār al-Ma'rifah. 3d ed. 1393/1973.
Zwemer, S.M. *The Muslim Doctrine of God*. Edinburg. 1905.

مطابع الجامعة